History of Sprinkling

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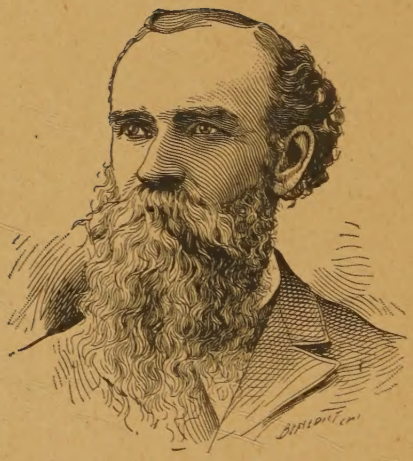

Yours Fraternally-

R. C. Wilson

THE

HISTORY OF SPRINKLING

BEING A COMPILATION OF THE BEST THOUGHTS OF STANDARD AUTHORS, HISTORIANS AND LEXICOGRAPHERS OF ANCIENT AND MODERN TIMES, TOGETHER WITH REFLECTIONS BY THE AUTHOR.

DESIGNED TO PROVE THAT "SPRINKLING FOR BAPTISM" IS NOT AUTHORIZED BY THE BIBLE, MAKING A VALUABLE READY REFERENCE BOOK FOR THE YOUNG PREACHER.

BY

L. C. WILSON,

AUTHOR OF "WHAT THINK YOU OF CHRIST," "BIBLE BAPTISM," ETC.

WITH AN INTRODUCTION

BY

J. H. PAINTER.

"The best possible testimony, the acknowledg ment of an adversary."
—*Archibald Travis.*

THIRD EDITION.

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DEDICATION.

TO ALL

PREACHERS OF THE GOSPEL OF CHRIST,

WHO LOVE

"PRIMITIVE CHRISTIANITY'

AS PUBLISHED IN THE NEW TESTAMENT, AND WHO CONTEND EARNESTLY FOR THE COMMANDMENTS AS THEY WERE DELIVERED TO THE

APOSTLES OF JESUS CHRIST,

THIS WORK IS

AFFECTIONATELY DEDICATED.

BY THE AUTHOR.

PREFACE.

The following pages contain the testimony of men who have been foremost in recording ecclesiastical history, in criticising what has been written, and in editing lexicons that give us the meaning of words as used by the world's best writers and speakers. If the statements submitted by these men concerning the "History of Sprinkling" are untrue, then their histories and their dictionaries are unreliable, and we are left without the means of proving anything, either pro or con, on this, or any subject on which they discourse. This, no reasonable person can believe for one moment.

There are thousands of persons, reasonably well informed on many other subjects, who never thought of the importance that attaches to immersion as taught in the New Testament, nor with what it stands connected. This want of proper information grows out of erroneous teaching and a want of careful reading.

Immersion is called "a Church ordinance," a thing that cannot be, since immersion was in practice before the Church was organized, and hence could not have been established by the Church. Christ never gave the Church power to ordain anything pertaining to man's salvation save the appointing of qualified men to fill certain offices.

The emblematic grave (immersion) is the womb from which the Church was born.

Immersion in the New Testament is never associated with the Church. It is directly associated with "righteousness," with "all authority," with "faith," with "repentance," with "remission of sins," with "the name of Christ," with "the gift of the Holy Spirit," with "regeneration," with "the new birth," with "salvation," with "the name of the Father, Son and Holy Spirit," with "cleansing," with "a holy life," with "the death of Christ," and with "the resurrection." To tear it away from these divinely associated objects and relate it to the Church only, as an ordinance, is to do violence to the gospel preached by Christ's embassadors.

We believe that if this little book could fall into the hands of every honest doubter on the subject herein treated, it would forever remove all doubt. The testimony adduced is the best the world affords, and it is perfectly overwhelming.

The unity of all Christians is a consummation devoutly to be prayed for. And, when it is remembered that the baptismal question is one of the most serious obstacles in the way of the practical unity of Christians, the importance of this humble effort to place the matter in its true light, may be appreciated. Many preachers must needs expend much money for books, from which to receive the information that may be obtained from these pages. In this respect the work is unique.

As the acknowledgment of an adversary is the best possible testimony, and we desire to make the case as strong as the strongest, not an immersionist on this side of the Church Fathers has been called to testify. Being a history of sprinkling, the reader will please remember that the quotations are the most important part of this work. We have long thought of preparing such a work. No time, pains or means have been spared that was necessary to make it as complete as possible. If it is not reliable, it is because the history of sprinkling, as it comes to us from the scholarship of the world is unreliable.

If the meaning of the word *baptizo* is not correctly given, it is because the Greeks of all ages have been, and are, mistaken about the meaning of the word. A more absurd idea could not be invented. If these men are right, Jesus commanded His apostles to immerse the penitent believers. If they are wrong, we do not know what Jesus commanded; and it would be exceeding difficult to prove that He commanded anything.

It has been the aim of the author, from the beginning, to present the best things, in the best possible way, to enable the reader to come to a knowledge of the truth. How far he has succeeded others may judge. Helps have not been wanting, and we have not been sparing in using them, taking great pains to select the very best.

I extend my unfeigned thanks to J. H. PAINTER and DR. CHRISTIAN for valuable assistance rendered me in the preparation

of this work. I also made free use of the learned work of DR. CONANT, and the *Englishman's Greek Concordance.* I could not do better than to call these, and other wise men to my assistance. The strength of this little book will be found to lie in its quotations rather than in the thoughts of the author.

These pages are printed from electrotyped plates which are owned and controlled by the author. It is my great desire that this little book shall do much good. In order that it may preach long after my voice is hushed, it is my express will that at my decease these plates shall become the property of the IOWA CHRISTIAN WOMAN'S BOARD OF MISSIONS, to be used according to the terms expressed in my "last will and testament."

If this humble effort shall prove a lasting benefit to some one who is honestly seeking after truth, the writer will receive large pay for all his labor and money expended. No effort has been made to be original. The chief idea from the beginning has been to be truthful. And as we care not on which side the truth lies, and as everything depends on knowing on which side it is, we demand an impartial investigation, and kindly ask the Pedobaptists to show wherein we are wrong. We have made no effort at elegance of style, choosing rather to *clearly* and *forcibly* express much in little space. We will not say that the thoughts of the writer are expressed in the best possible way. Would that they were.

The honest heart will experience no difficulty in understanding us. For such readers only were our labors put forth.

With these words we send this "Booklet" forth on its mission, praying that it may be a great disturber of the thoughts of those who are practicing the inventions of men.

L. C. WILSON.

Oskaloosa, Iowa.

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INTRODUCTION.

Sprinkling as practiced in these days has no foundation whatever in the Bible. Its advocates have read the Scriptures to little purpose when they think their work is upheld therein. If what they practice now had been attempted when the Scriptures on the subject were being written, they would have been put to death for daring to treat God's law with so little care, and such great disrespect. It is also worthy of remark that there has never been any change in God's law on this question since it was enacted. Hence it must be practiced now just as it was at first or else it is "done away," and not to be practiced at all. In olden times every detail, however small, had to be carefully noticed and rigidly kept, else the law of which it was a part was not kept. Hence, when the advocates of sprinkling now appeal to the Bible, they must show that their practice is what is taught there, or else their appeal is vain.

Let us notice a few points of discrepency between the sprinkling in these days and that of Bible times.

1. The Material Used.—(*a*) *Blood* of a heifer; Num. 19:4; (*b*) *Ashes* of the same heifer, after burning, with ashes also of cedar wood, hyssop and scarlet; Num. 19:6. See

also Heb. 9:13. Water alone was never sprinkled on anybody by the command of God since the world began. Now, the materials required for sprinkling according to Scripture are not used by sprinklers today, while the material they do use was never sprinkled on anybody in fulfilling the law. Therefore the modern practice finds no support in the ancient one, which alone was lawful, but the law is done away. Let the reader attend a service where persons are to be sprinkled; let him open the Bible at Numbers, 19th chapter, and read while the performance is going on, and he will know positively that the thing he witnesses in the service, is *not* the thing he reads in the Bible. And if he should be directed to any other portion of the Bible, let him go and read during the performance and the result will be the same. It is proper to note carefully that the "water of separation," Num. 19:9, and "clean water," Ezek. 36:25, that was to be sprinkled, is not the "pure water" of Heb. 10:22, with which are "our bodies washed."

2. The Design of Modern Sprinkling Differs from that in the Bible.—(*a*) The first thing to be accomplished by sprinkling now is baptism. But when Bible sprinkling was established, there was no such thing as baptism thought of. Nobody was required to be baptized. The first man ever authorized to baptize anybody was John the Baptist, and that had

nothing to do with sprinkling under the old law neither one way nor the other. (*b*) The next design of sprinkling now is, that the candidate "may be received into the ark of Christ's church," as the M. E. Discipline teaches. It is claimed that baptism is the door into the visible church and that sprinkling is a mode of baptism; and therefore they sprinkle in order to admit into the church. But there was no church of Christ under the law, hence no "door of the church," and therefore the sprinkling then was for a very different purpose, namely, for the legal cleansing of those who were in any way defiled. (*c*) The last design of modern sprinkling is, to keep an "ordinance of the church," a thing which had no existence under the old law where only the authority for sprinkling anything upon anybody, for any purpose, is found; and hence modern sprinkling has no support in the Bible.

THOSE WHO ADMINISTER SPRINKLING TODAY ARE NOT THE ONES AUTHORIZED IN THE BIBLE.—The law under which sprinkling was practiced did not permit any man to take "unto himself" (Heb. 5:4) the functions of a priest, unless he was of the tribe of Levi, and was installed into office according to the law of Moses. Not one of these things is true of the modern sprinklers; not one of whom is of the tribe of Levi, nor has one of them been installed into author-

ity for performing the work according to the law, and therefore every sprinkling performed by such men is not valid. If it be suggested that there has been a change of the priesthood we retort, "yes," and "also a *change of the law.*" Heb. 7:12. Whoever, therefore, appeals to the old law (Old Testament) in support of his practice ought to appeal to that which exists *after the change—the Gospel.* The "change of the law" was as radical as the change of the priesthood. "Moses spake nothing" of the new priesthood (Heb. 7:14), therefore no one in the *new* priesthood can find authority in the Old Testament for sprinkling under the New Testament. This being true, the history of sprinkling divides itself naturally into two divisions, namely: 1. That required in the law of Moses, and, 2. That required in the Gospel of Christ. The history of sprinkling under the law is a history of loyalty to the law as long as it stands. But to continue the sprinkling after the law requiring it has ceased to be, is to furnish a history of *disloyalty* to God. In harmony with this principle the history of sprinkling under the old law ought to have stopped when the old law was "blotted out" and taken away. Col. 2:14; Heb. 10:1–13; 2d Cor. 3:13–14; Gal. 3:23–25. Therefore, the Jews and all others who still adhere to Moses and plead the old law in justification of their practice, are in rebellion against God.

As to sprinkling water only, upon any one in the new dispensation, the practice was unknown in apostolic times. It is not mentioned as being practiced by Christians in the New Testament, nor in any other book until all the apostles of Christ were dead. And yet it has a history. A history, however, not connected with Primitive Christianity, nor very complimentary to the Protestant churches that now practice it.

Nothing is clearer in history than the facts that baptism was performed for the first four centuries (except what is related below) by an immersion of the whole body under water, and that sprinkling was never suggested as a "mode of baptism." The history of sprinkling as now practiced begins much later, then, than the date of christianity.

About the year 251 A. D., Eusebius informs us that one Novatian being on a sick bed, desired to be baptized. But he was thought too weak to be taken to the water, and so it was arranged to put a great quantity of water upon him as he lay upon his bed, as the nearest possible approach to baptism under the circumstances. He recovered from his sickness and afterwards became a candidate for ordination to office in the Church. But he was opposed on the ground that he had prostituted the ordinance of baptism. Others reasoned that he did the best he could under the circumstances,

and that his critics ought not, therefore, to be so particular. The controversy might have been closed by Novatian being baptized as all his predecessors in church offices had been, but he did not, and hence the controversy went on. His example was followed in other places at different times, until dissension in the Church became widespread. It was not, however, till after the rise of popery, and the power of Ecumenical Councils was well established that "ecclesiastical notice" was given to these cases of "clynic" or clandestine baptisms. And at the Council of Constans, about 1365 a decree was made, *legalizing* all such cases already past, or that might come in the future. Of course it is easy to see that once given authority to recede from immersion in the direction of *convenience*, it would not be long till sprinkling would be the prevailing practice, and it was. But *Roman Catholic authority for it, was, and is, the highest authority in the world.* (See Edinburg Encyclopædia, *Art. Baptism;* Encyclopædia Britannica, *Art, Baptism;* Dowling's History of Romanism, Robinson's History, *et. al.*

J. H. PAINTER.

CHAPTER I.

LAW OF INTERPRETATION.

I KNOW of nothing better on this subject, and feeling unable to write anything as good as the following "principles of interpretation," by permission of the author I present this re-print from Dr. T. J. Christian's work on baptism. I most cheerfully commend the work to all seekers after the truth on this subject. This extract is worthy a thoughtful study.

THE LAW OF BAPTISM, AND THE PRINCIPLES OF INTERPRETATION.

The law of baptism laid down in Matthew 28:18–20, in the words of our Saviour: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

The terms of this commission are plain enough. I shall apply some of the principles of constitutional and statutory law to the law of baptism; and in it will be found an unanswerable argument in favor of immersion. Greenleaf, a very able lawyer, applied the prin-

ciples of law to the Gospels, and gave to the world one of the strongest books on Christian Evidence extant; and I am sure that from the same standpoint the argument for immersion is impregnable.

I shall call attention to a few of the fundamental principles of law.

1. Words are to be used in their primary or historical sense, and in the meaning in which they can be proven historically to have been used. No secondary or figurative sense can be applied to them. This is a fundamental rule, and is laid down in all of the law books.

Blackstone, on the interpretation of law, says: "Words are generally to be understood in their usual and most known signification; not so much regarding the propriety of grammar as their general and popular use." (Com. 59.) Greenleaf says: "The terms of every written instrument are to be understood in their plain, ordinary and popular sense." (On Evid. 278.)

This idea is as applicable to theology as it is to law. So clear is this that the celebrated Presbyterian author, Dr. Charles Hodge, says: "The fundamental interpretation of all writings, sacred and profane, is that words are to be understood in their historical sense in which it can be historically proved that they were used by their authors, and intended to be understood by those to whom they were addressed.

The object of language is the communication of thought. Unless words are taken in the sense in which those who employ them know they will be understood, they will fail of their design." (Systemat. Theol., vol. 1, p. 376.)

If this rule holds good immersion is inevitably the act of Christian baptism. Beyond doubt the historical sense of the word *baptizo* is to dip. Even if it could be proven, which is not the case, that some tropical definition favored affusion still, with this rule in sight, baptism logically would be performed by immersion. We have no right to give the word an arbitrary meaning. This principle is recognized in the interpretation of all law; why not in the law of baptism?

2. We have no right to put any arbitrary construction upon, or to draw any strained inference from, the law of baptism. The New Testament is to be construed plainly, and from its express commands there can be no departure.

Upon no point is the law more explicit than upon this. "*A verbis legis non est recedendum:* from the words of the law there can be no departure. A court of law will not make any interpretation contrary to the express letter of the statute; for nothing can so well explain the meaning of the makers of the act as their own direct words." (Brown, 622.) "When a law is plain and unambiguous,

whether it be expressed in general or limited terms, the legislators should be interpreted to mean what they have plainly expressed, and consequently no room is left for construction. Possible or probable meanings, where one is plainly declared in the instrument itself, the courts are not at liberty to search for elsewhere." * * "That which the words declare is the meaning of the instrument, neither courts nor legislators have a right to add to or take away from its meaning." (On Constit. Lim. 68, 70.) Mr. Cooly continues: "In the case of all written laws it is the intent of the law-giver that it is to be enforced. But this intent is to be found in the instrument itself. It is to be presumed that language has been employed with sufficient precision to convey it, and, unless examination demonstrates that the presumption holds good in the particular case, nothing will remain except to enforce it." (Constit. Lim. 68.) Mr. Marshall, Chief Justice of the United States, said: "The Government of the United States can claim no powers which are not granted to it by the constitution; and the powers actually granted must be such as are expressly given, or given by necessary implication." (1 Wheat. 326, Brown.) "The intention of the testator ought to be the only guide of the court to the interpretation of his will; yet it must be his intention, as collected by the words employed by

himself in his will. No surmise or conjecture of any object, which the testator may be supposed to have had in view, can be allowed to have any weight in the construction of his will unless such objects be collected from the plain language of the will itself." (555.)

These writers all say that from the words of the law there must be no departure. Now this is perfectly evident. If this commission of Christ means immersion, we cannot depart from the letter and allow any other act. If it were "possible" or "even probable" that sprinkling or pouring was the act of baptism, yet they could not be admitted, since immersion is the "historical or primary" sense of the word *baptizo*. No room is left for construction, and we are to take the Scriptures just as they read. We are not to read meanings into the word of the living God.

3. If the commission is not perfectly plain and explicit in all of its terms it is of no binding force whatever. This the law books plainly teach. The maxim is, *ubi jus incertum, ubi jus nullum*: when the law is uncertain, there is no law. The learned Judge Pothier says: "A law that is hopelessly obscure is of no binding force, and no person can be held responsible for obedience to it." Greenleaf remarks: "In other words, in merely generally speaking, if the court, placing itself in the situation in which the testator or contracting party stood at

the time of executing the instrument, and with full understanding of the force and import of the words, cannot ascertain his meaning and intention from the language of the instrument thus illustrated, it is a case of incurable and hopeless uncertainty, and the instrument is so far inoperative and void." (On Evid. 300.)

Jesus Christ can claim no authority that is not expressed in His commands; and it would be a reflection to say that He did not make himself perfectly clear. If no man can tell what the commission means, or if it means any one of a dozen things, then is baptism not binding upon us. But such a proposition is at once sacrilegious and absurd.

4. The expression of one thing is the exclusion of another. If immersion is expressed, then is sprinkling and pouring excluded. There is "one baptism," and not three. Coke says: "The appointment or designation of one is the exclusion of another; and that expressed makes that which is implied to cease." (Coke-Lit. 210.) And Brown says: "If authority is given expressly, though by affirmative words, upon a defined condition, the expression of that condition excludes the doing of the act authorized under other circumstances than those so defined." (653.)

Unquestionably the Scriptures teach that baptism is by immersion, and affusion is thus rejected by this law of exclusion.

5. It would be of no service to us if Christ had commanded us to be baptized, if we could not know what He meant. Mr. Coke says: "It avails little to know what ought to be done, if you do not know how it is to be done." "Where anything," says Brown, "is commanded, everything by which it is to be accomplished is also commanded." (482.) Certainly there would be no doubt thrown around the last command the Son of God ever gave.

6. Next to the authority of the New Testament, which is paramount, the admissions of learned Pedobaptists is the strongest proof we can possibly offer. The admission of the adverse party, when deliberately made, is the strongest authority in a court of law. The principle is the same whether applied to civil or criminal matters. Starkie and Greenleaf both put this proposition in the strongest terms. Greenleaf says: "It is generally agreed that deliberate confessions of guilt are among the most effectual proofs of the law. Their value depends on the supposition that they are deliberate and voluntary, and on the presumption that a rational being will not make admissions prejudicial to his interest and safety, unless when urged by the promptings of truth and conscience. Such confessions, so made by a prisoner, at any moment of time, and at any place, subsequent to the perpetration of crime, and previous to his ex-

amination before the magistrate, are at common law received in evidence as among proof of guilt." (On Evid. 215.)

There can be but one conclusion in regard to the hundreds of Pedobaptist scholars who have admitted that baptism was originally by immersion. The truth forced them to this conclusion. I emphasize this fundamental principle of the law of evidence, that the admissions of the adverse party, against his interest or opinion, is the best of evidence in law, and is an estoppel in the controversy. I claim that the admissions of the best Pedobaptist scholars of this and every other age, forever close out affusion as baptism.

The law requires absolute obedience, and we have no right to change or in any wise alter its demands. No crime is greater than disobedience. (Jenks, Cent. Car, 77.) "Obedience is the essence of the law." (11 Coke 100.) Obedience is the crowning grace of all. It is that "principle, I mean, to which Polity owes its stability, Life its happiness, Faith its acceptance, Creation its continuance." This is the principle that recognizes the well nigh forgotten truth that Christ is Lord as well as Saviour. It is a far reaching truth, and strict obedience to it carries us into the immediate presence of God. No more significant words are in the Bible than those of Jesus Christ, "Ye are my friends, if ye do whatsoever I have commanded you."

CHAPTER II.

HISTORY OF SPRINKLING.

BELIEVING there are many persons whose attention has never been directed to this subject, and who believe that sprinkling a little water upon a person will meet the requirements of Christ's baptism, I am impelled from a sense of duty to place the "*History of Sprinkling*" before you in as clear a light as possible. I shall use all the helps at my command. I shall consult no author who is not standard authority. I shall not call upon a single immersionist to testify, but shall try the case before a court and jury, made up entirely of men who practice sprinkling for Christian baptism.

Is there any scriptural authority for sprinkling water upon a person "in the name of the Father, and of the Son, and of the Holy Spirit?" If so, we shall be glad to find it, and to accept it with the whole heart, since it makes not one whit's difference to me which is right —sprinkling, pouring, or immersion. The question is, *which one is Apostolic?* If the "history of sprinkling" for baptism, dates back to the days of the Apostles, and received their approval, then it must be of divine authority; for they spoke as they were guided by the Holy Spirit. If, on the other hand, the Apostles are

silent on this subject, it is positive proof that they did not do as Jesus told them to, or, that Jesus did not communicate any intelligence on this subject; for He enjoined them to teach all things that He commanded them. (Matthew 28:19–20.

My good friend, you may have been taught to believe that sprinkling water is a "mode of baptism." If so, will you, *can* you lay aside your views and with an unprejudiced mind, open to conviction, read with me the

HISTORY OF SPRINKLING?

The first witness I shall call will be the *Edinburg Encyclopedia:*

> The first law for sprinkling was obtained in the following manner: Pope Stephen II. being driven from Rome by Adolphus, King of Lombards, in 753, fled to Pepin, who, a short time before, had usurped the crown of France.
>
> While he remained there the Monks of Cressy, in Britany, consulted him whether, in case of necessity, baptism poured on the head of the infant would be lawful.
>
> Stephen replied that it would, yet pouring and sprinkling was not allowed except in cases of necessity.
>
> It was not till the year 1311 that the legislature, in a council held at Ravenna, declared immersion or sprinkling to be indifferent.
>
> In Scotland, however, sprinkling was never practiced, in ordinary cases, till after the Reformation—about the middle of the 16th century.
>
> From Scotland it made its way into England, in the reign of Elizabeth, but was not authorized in the Established Church.—*Art. Baptism.*

Please bear in mind this permission was granted by the *Pope of Rome*, and not by Jesus.

The Episcopal church, an offshoot from

Romanism, began in 1534. The Presbyterian, an offshoot from Episcopacy, began about 1541, and the Congregational (independent) church soon after. It is a well established historic fact, yet a fact kept from the people generally, that for about one hundred years, and until the Westminster assembly in 1643, these churches practiced immersion.

This Westminster assembly of divines was called together by the parliament of England, and was composed of "one hundred and twenty reverend gentlemen, ten peers and twenty commoners of illustrious birth, a majority of whom were Presbyterians."

John Calvin, the father of Presbyterianism, had gone over from France to Switzerland, and was preaching his new doctrine, viz.: That sprinkling a little water on the person was as good as immersion; claiming that "the Church had a right to change the ordinance to suit herself—retaining the substance; that is, the words."

This new doctrine Calvin borrowed from the Roman Catholics, from whom he had separated.

Mary, the bloody queen, succeeded Edward VI., and, while on the throne of England, Bishop Bonner so cruelly executed her bloody decrees that many fled across the channel into Europe, and journeyed as far as Switzerland, where they fell in with the Reformation, under the leadership of John Calvin.

In 1558 Elizabeth succeeded Mary. During her mild reign many of these exiles returned. The *Edinburg Encyclopedia* says, substantially: In 1559 these, mostly Scottish exiles, having renounced the Pope and imbibed the new baptism of Calvin, returned to their native land, with John Knox as their leader, and established sprinkling in Scotland. From Scotland it went into England, but was not recognized by the Established church for near one hundred years.

"In Scotland and England this new doctrine was bitterly opposed by many leading divines, and the primitive practice of immersion was stoutly contended for.

"Seeing how much more convenient it was (viz.: sprinkling), the proud, persecuting and godless bishops set themselves to have it made the law of the land. They preached it before parliament, insisting that 'the devil of immersion ought to be legislated out of the realm, it is so troublesome.'"

The Westminster assembly convened July 1, 1643. Very naturally the question was brought before this august body of divines, "shall we continue the practice of immersion, or shall we adopt sprinkling instead?" When it came to a vote, twenty-four voted to continue the ancient and apostolic practice, and twenty-four voted in favor of sprinkling. Dr. Lightfoot was chairman, and it was his duty to give the decid-

ing vote. He cast his vote in favor of sprinkling. *Edin. Encyc., Vol. 3., P. 236.*

This decision was rendered in the latter half of 1643, and in 1644 parliament repealed so much of the old law as enforced immersion and enforced sprinkling in its stead, leaving the penalty for its violation stand. Those who were not sprinkled were to be treated as outlaws, and were deprived of the right of inheritance of estates, the right of burial, and, in short, of all the rights secured to the sprinkled citizens of the realm.

In the next chapter will be found a copy of the law that was enforced by England in the good old Colonial days.

CHAPTER III.

THE VOICE OF HISTORY.

Commonwealth of Virginia—Episcopalian. Copy of the law found in Henning's Statutes at large, Vol. 2, page 165, Dec. 14, 1662, Charles II.

"Article III. Against persons that refuse to have their children baptized:

"WHEREAS, Many schismatical persons, out of their averseness to the orthodox established religion, or out of the new-fangled conceits of their own heretical inventions, refuse to have their children baptized.

"*Be it enacted by the aforesaid authority*, That all persons that, in contempt of the Divine sacrament of baptism, shall refuse, when they may carry their child to a lawful minister in that county, to have them baptized, shall be amerced in 2000 pounds of tobacco—halfe to the informer and halfe to the publique."

AT this time the Church was governed by State law. It was the highest conception that a majority of the people had of the Church. This law was passed to enforce immersion, and in about two years the same body passed a law to enforce sprinkling instead.

In 1707 *Dr. Gale* said: "It is notorious to everybody that the Divine ordinance, within less than a hundred years, has been discarded and something totally unlike it has been substituted." He further says: "All men know that baptism was used to be administered in England by dipping, or immersion, till Queen Elizabeth's time (1558), since which time that pure, primitive custom has fallen into disuse; and sprinkling, the most opposite to it, has taken its place."

Dr. Wall, a Pedobaptist Episcopalian, in his history of Infant Baptism—a most learned work of four large volumes—says: "Pouring was the substitute for baptism which Calvin first adopted, and his sprinkling was only the substitute of a substitute, and was the most scandalous thing ever adopted for baptism."

He further says: "The Presbyterian church in Geneva is the first church on earth, that ever enjoined sprinkling."

Sir John Floyer, a physician of eminence, in addressing some of the dignitaries of the Episcopal church, says:

"I have now given testimony from our English authors to prove the practice of immersion from the time the Britons and Saxons were first baptized till King James' day, about 1600, when the people grew peevish with all ancient ceremonies; and when the love of novelty, the nicety of parents, and on the pretense of modesty, they laid aside immersion." *The Westminster Assembly of Divines*, in their comments on Col. 2:12, "Buried with Him by Baptism," say:

"In this phrase the apostle seems to allude to the ancient manner of baptism, which was to dip the parties baptized and, as it were, to bury them under the water."

John Wesley says: "Mary Welch, aged 11 days, was baptized according to the custom of

the first church, and the rules of the Church of England, by immersion."

Mosheim says in his Church History: "Baptism was performed in the first century by *immersing the whole body.*"

Robinson's History says: "The administration of baptism by sprinkling was first invented in Africa in the third century in favor of clinics or bedridden people. But even African Catholics, the least enlightened and the most depraved of all Catholics, derided it and reputed it no baptism."

Adam Clark, the celebrated Methodist expositor in commenting on 1 Cor., 15:29, says: "As they received baptism as an emblem of *death* in voluntarily going *under the water*, so they received it as an emblem of the *resurrection* into eternal *life* in coming up out of the water."

Daniel Whitby, D. D., a most learned Church of England commentator, says: "Immersion being observed by all Christians for thirteen centuries, and approved by our Church."

Martin Luther says: "Those who are baptized should be deeply immersed."

John Wesley, founder of Methodism, commenting on Rom. 6:4, says: "'Buried with Him,' alluding to the ancient practice of baptizing by immersion."

Phillip Doddridge, D. D., the celebrated Congregationalist, commenting on the same passage says: "It seems the part of candor to confess

that here is an allusion to the ancient manner of baptizing by immersion.

Dr. MacKnight, D.D., and a most learned commentator and translator, and a Presbyterian, says: "Jesus submitted to be baptized—that is, buried under the water—by John, and to be raised out of it again, as an emblem of His future death and resurrection."

John Calvin says: "The word baptize signifies to immerse, and it is certain that the rite of immersion was observed by the ancient church. *Inst. B. 4 C. 15.*

Eusebius, the father of Church history, says: "The first instance on ecclesiastical record of pouring or sprinkling is that of Novatian in the year 251, which case is thus described by Eusebius, the father of Church history: "He (Novatian) fell into a grievous distemper, and, it being supposed that he would die immediately, he received baptism, being besprinkled with water on the bed whereon he lay, if *that* can be termed baptism."

Dean Alford (Episcopalian) says: "The baptism was administered in the daytime by immersion of the whole body." Gr. N. T., Vol. 1, p. 20.

Weiss (Lutheran) says: "After confessing their sins they went down, man by man, into the waters of the Jordan, in order to emerge new-born, a people prepared for the Lord." Vol. 1, p. 307.

Renan (French infidel) says: "That rite was baptism, or total immersion." P. 121.

Prof. L. L. Lane, D. D. (Congregationalist), speaking in favor of immersion, says: "As to the question of fact, the testimony is ample and decisive. No matter of Church history is clearer. The evidence is all one way, and all church historians of any repute agree in accepting it. * * It is a point on which ancient, mediæval and modern historians alike, Catholic, Protestant, Lutheran and Calvanist have no controversy. And the simple reason for this unanimity is that the statements of the early fathers are so clear, and the light shed upon their statements from the early customs of the Church is so conclusive, that no historian who cares for his reputation would dare to deny it; and no historian who is worthy of the name would wish to do so."

August 6, 1889, *Dr. Trumbull*, editor of the *Sunday School Times*, wrote: "Most Christian scholars of every denomination are agreed in finding the primitive meaning of the word baptize to be 'to dip,' or 'to immerse.'"

Phillip Schaff, D. D. (Presbyterian), in his Church History, Vol. 1, p. 122, says: "The usual form of the act was immersion, as is plain from the original meaning of the Greek *baptizein*, and *baptisma*."

Neander, in his *Planting and Training of the Church of Christ.* p. 161, says: "The usual

form of submersion at baptism, practiced by the Jews, was passed over to the Gentile Christians."

Bishop Smith affirms that "immersion was not only universal six or eight hundred years ago, but it was primitive and apostolic, no case of baptism standing on record by any other mode for the first three hundred years, except a few cases of those baptized * lying in bed."

J. H. Blount, in his *Dict. of Doct. and Hist. of Theology*, p. 75, says: "That immersion was the ordinary mode of baptism in the primitive Church is unquestionable."

Doellinger's (Catholic) *Ch. Hist.*, p. 294, reads: "Baptism by immersion continued to be the prevailing practice of the Church as late as the fourteenth century."

"It is needless to add that baptism was * * administered by immersion, the convert being plunged beneath the surface of the water." *Conybeare and Howson* (Episcopal), *Life and Epistles of St. Paul*, Vol. 1, p. 439.

"The usual mode of performing the ceremony was by immersion." *Enc. Brit.*, Vol. 3, p. 351.

"There is no doubt that the usual mode of administering baptism was by immersion. * An appeal to the numerous authorities by which this fact is attested would be superfluous." *Biddle, Christian Antiquities*, p. 502.

"For the first thirteen centuries the almost

universal practice of baptism was that of which we read in the New Testament, and which is the very meaning of the word 'baptize'—that those who were baptized were plunged, submerged, immersed into the water." *Dean Stanley* (Episcopalian), *Chris. Ins.*, p. 17.

"The literal meaning of the Greek word *baptizein* is to plunge, to immerse, to dip. This form was practiced in the West until the close of the thirteenth century. * * Baptism by immersion has been preserved until the present time in the cathedral of Milan. In the sixteenth century Edward VI. and Queen Elizabeth were baptized by immersion, and the English liturgy of baptism enjoined immersion for the public baptism of little children." *Prof. Gaston Bonet-Maury*, professor in the Protestant Theological Faculty of Paris.

"The meaning of the word *baptizein* is to dip under. The authors of the New Testament have never used the word in any other sense." *Dr. Joseph Langen, Bonn Germany.*

In 1877 I wrote a letter to the professor of Greek in Amherst College, to the professor of Greek in Williams College, and to the professor of Greek in Harvard University, in which I asked two questions, viz.: 1. "What is the meaning of the Greek word *baptizo?*" 2. "Can the Greek word *baptizo* be properly rendered by sprinkle or pour?"

The professor of Amherst said in his reply:

"The Greek word *baptizo* is a lengthened and strengthened form of this root (bap) and properly signifies to dip thoroughly, as in bathing, sinking a ship, overwhelmed with calamity."

The professor of Williams College said: "There is no doubt whatever on etymological grounds as to the primary significance of the root found in *bapto* and *baptizo*." He then gives a number of examples of their use, and adds: "The sense then originally was that of plunging into the depths, and *not of sprinkle or pour*." [Italics mine.]

The professor of Harvard said: "I do not think the word *baptizo* ever means to *sprinkle* or to *pour*." The word *baptizo* in Greek commonly means to *dip*, to *plunge*, to *immerse*, to *sink*."

Prof. Moses Stuart (Congregationalist), says: "*Bapto* and *baptizo* mean to dip, plunge or immerse into anything liquid. All lexicographers and critics of any note are agreed on this." *Mode of Baptism*, p. 51.

Charles Anthon, LL. D. (Episcopalian), professor of Latin and Greek in Columbia College, New York, says: "The primitive meaning is *dip* or *immerse*. Secondary, if it has any, refers to the same leading idea. *Sprinkling* is entirely out of the question."

Rev. George Campbell, D. D., president of Marischal College, Scotland (Presbyterian), in his Preliminary Dissertations to the Gospels,

declares that the original Greek word means *immerse, immersion.*

Rev. Thomas Chalmers, D. D., chief founder of the Presbyterian Free Church of Scotland, says in his work on Romans: "The original meaning of the word baptism is *immersion.*"

Dr. Augusti (Lutheran), Handbook of Christian Archæology: "*Baptisma* denotes plunging, dipping and the like."

Rt. Rev. Doctor Trenner, Roman Catholic: "Plunged into the water. *Baptizo* strictly conveys this signification, as all the learned are agreed."

Francis P. Kendrick, Archbishop of Baltimore, Roman Catholic: The primary meaning of the term baptize is acknowledged to be *dip* or *plunge.*"

The Friends, who do not practice baptism, may be regarded as perfectly free from bias. Let us hear them:

Barclay says: "*Baptizo* signifies *immergo;* that is, to plunge and dip in."

Dell calls it the "*plunging* of a man in cold water."

Gratton: "John did baptize into water; and it was a baptism, a real dipping or plunging into water."

Prof. L. R. Packard of Yale College, New Haven, Conn., writes:

"Liddell and Scott, American edition, gives 'pour upon' as one of the meanings of *baptizo.*

I do not know how it is with other English-Greek Lexicons, except that the last English edition of Liddell and Scott omits the above definition."

Prof. M. L. D'Ooge, Colby University of Michigan, writes:

"There is no standard Greek-English Lexicon that gives either sprinkle or pour as one of the meanings of the Greek verb *baptizo*."

Prof. Isaac Flagg, Cornell University of New York, writes:

"I know of no Lexicon which gives the meanings you speak of for *baptizo* (that is, sprinkle or pour), not even the Lexicon of the Roman and Byzantine periods of Prof. E. A. Sophocles."

Prof. Milton W. Humphreys of Vanderbilt University of Tennessee, a noted Methodist institution of learning, writes:

"Although some Lexicons give pour or sprinkle as meanings of *baptizo*, there is no standard Greek-English Lexicon that does."

When Prof. M. W. Humphreys left Vanderbilt University to become professor of Greek in the University of Virginia, H. McDiarmid, editor of the *Christian Standard*, wrote to him a letter of inquiry, as to whether there is a standard Greek-English Lexicon which gives either *sprinkle* or *pour* as one of the meanings of the Greek word *baptizo*. Prof. Humphreys answered in these words:

"There is no *standard* Greek-English Lexicon that gives *sprinkle* or *pour* as meanings of *baptizo*.—The Form of Baptism, p. 43.

Dr. Kleeburg, a celebrated Jewish rabbi of Louisville, Ky., answered certain interrogations propounded to him thus:

1. What does *taval* mean? It means to immerse, to dip.

2. Does it ever mean to sprinkle or pour? It never means to sprinkle or pour.

3. Did the Hebrews always immerse their proselytes? They did. The whole body was entirely submerged.

4. Were the Jewish ablutions immersion? Before eating and prayer and after rising in the morning they washed; when they become unclean they must immerse. (*Louisville Debate*, p. 652.)

Taval is the Hebrew word of which the Greek *baptizo* is a translation. *Taval* is Hebrew, *baptizo* is Greek and *immerse* is English, and all mean the same thing.

Maimonides, the learned Jew, was born A. D. 1131 and died 1204. "He is called the *Eagle of the Doctors of the Lamp of Israel.* He was profoundly versed in the languages and in all the learning of the age. He says: 'Every person must dip his whole body, and whereso-ever in the law washing of the body or garments is mentioned, it means nothing less than the whole body."

Dr. Hibbard, the well known Methodist writer, says:

"Within this climate lies the land of Palestine. It is such a climate as * * made the practice of bathing common; and we repeat it, it was this universal custom of bathing * * which more than anything else gave a bias to their minds to immersion instead of affusion." Hibbard on Bap., B. 2, p. 152.

Not quite right, Doctor. The fact is, there is no affusion in *baptizo*. That's where the bias comes in.

CHAPTER IV.

WHAT THE ENCYCLOPEDIAS SAY.

ENCYCLOPEDIA Americana: "Baptism—that is, dipping, immersion, from the Greek word *baptizo.*"

Edinburg Encyc.: "In the time of the Apostles the act was very simple. The person was dipped in water."

Again: "In Scotland sprinkling was never used in ordinary cases till after the Reformation."

Brande's Encyc.: "Baptism was originally administered by immersion."

Kitto's Encyc.: "The whole person was immersed in water."

Chambers' Encyc.: "It is, however, indisputable that in the primitive church the ordinary mode of baptism was by immersion, in order to which *Baptisteries* began to be erected in the third, perhaps in the second century."

Encyclopedia Britanica: "The usual mode of performing the ceremony was by immersion."

Porson (Episcopalian), says: "The Baptists have the advantage of us; *baptizo* signifies a total immersion."

Of *Porson* the *Penny Cyclopedia* remarks:

"One of the profoundest Greek scholars—certainly the greatest verbal critic that any age or country has produced."

Edinburg Reviewers: "They tell me [says Carson] that it was unnecessary to bring forward any of the examples to prove that the word signifies to dip; that I might have commenced with this as a *fixed point universally admitted.*"

Poole's Continuator: "To be baptized is to be dipped in water."

Smith's Bible Dictionary: "By the Greek fathers the word *baptizein* is often used, frequently figuratively, for to immerse or overwhelm with sleep, sorrow, sin, etc. Hence, *baptisma* properly and literally means *immersion.*"

London Quarterly Review: "There can be no question that the original form of baptism —the very meaning of the word—was a complete immersion in the deep baptismal waters, and that, for at least four centuries any other form was either unknown or else regarded as exceptional, almost a monstrous case."

Knapp's Theology: "*Baptisma*, from *baptizein*, which properly signifies to dip in, to wash by immersion."

The evidence adduced by them is all one way. Several quotations from the encyclopedias will be found in the second chapter of this work. In fact, there is not one of the great literary

productions of any age, or from any people, that speaks adversely on this subject.

You may ransack the libraries of the ancient and modern world, and not a standard work can be found in any language that testifies that sprinkling was primitive and apostolic.

The *Edinburg Encyclopedia* says: "It is impossible to mark the precise period when sprinkling was introduced. It is probable, however, that it was invented in Africa in the second century, in favor of clinics (the sick)."

The new *Edinburg Encyclopedia*, edited by Sir David Brewster, a Presbyterian, says: "John Calvin was the first man among Protestants that changed the ordinance of baptism."

Such is the testimony of the greatest works, by our wisest men. These volumes are accepted as standard authority by all scholars of every faith.

What, then, must be the conclusion of the unprejudiced mind?

CHAPTER V.

TESTIMONY OF CELEBRATED PEDOBAPTIST SCHOLARS.

CHARLES ANTHON, L. L. D. (Episcopalian), professor of Latin and Greek in Columbia College, New York. The primary meaning is *dip* or *immerse*. Secondary, if it has any, refers to the same leading idea. *Sprinkling* is entirely out of the question.

Rev. George Campbell, D. D., president of Marischal College, Scotland (Presbyterian), in his Preliminary Dissertations to the Gospels, declares that the original Greek words mean *immerse, immersion.*

Rev. Thomas Chalmers, D D., chief founder of the Presbyterian Free Church of Scotland, says in his work on Romans· "The original meaning of the word baptism is *immersion.*

Rev. Moses Stuart, D. D., professor in Andover Theological Seminary (Congregationalist), says: "*Bapto* and *baptizo* mean to *dip, plunge* or *immerse into any liquid. Mode of Baptism*, p. 51.

Dr. Augusti (Lutheran), *Handbook of Christian Archæology:* "*Baptisma* denotes plunging, dipping and the like."

Rt. Rev. Dr. Trenan (Roman Catholic): "Plunged into the water. *Baptizo* strictly con-

veys this signification, as all the learned are agreed."

Martin Luther, founder of the Great Reformation: "Baptism is Greek. In Latin it may be translated *immersio*, since we may immerse anything into water, that the whole may be covered with water."

John Calvin, founder of Presbyterianism: "The very word *baptizo*, however, signifies to immerse."

DR. SCHAFF,

an eminent scholar of the German Reformed Church, and also a professor in the Union Theological Seminary (Presbyterian) and author of a work entitled *Apostolic Church*, thus writes:

"As to the outward mode of administering baptism, immersion, and *not sprinkling*, was unquestionably the original, normal form." Again, he says in the same connection:

"Respecting the *form* of baptism, the impartial historian is compelled by exegesis and history, substantially to yield the point to the Baptists."

This he confesses as a scholar, though wedded to a human system as a theologian; for which palpable inconsistency he must answer to God, as must all other Pedobaptist apologists. Concerning infant baptism, which he *thinks* may be sanctioned in the New Testament, he thus frankly delivers himself:

"We here encounter not the Baptists, but also the authority of *many celebrated Pedobaptist divines.* * * * * It is very often asserted, indeed, even by the friends of infant baptism, that *no direct* authority for it can be shown in the New Testament."—*Schaff's Apostolic Church*, pp. 568, 570, 571.

REV. DR. LYMAN COLEMAN,

professor in Lafayette (Presbyterian) College, Easton, Pa., says:

"In the primitive Church, immediately subsequent to the age of the apostles, immersion or dipping was undeniably the common mode of baptism." The utmost that can be said of *sprinkling* in that early period is, that it was, in case of necessity, permitted as an exception to a general rule. So well established is this fact, that it were needless to adduce authorities in proof of it.—*Ancient Christianity Exemplified*, pp. 395, 396.

REV. STEPHEN H. TYNG, D. D.,

rector of St. George's Episcopal Church, New York, delivered a lecture some years since on Rev. Adoniram Judson, D. D., missionary to Burmah, and in speaking of Judson's encouragements, remarked:

"How must that good man have felt when he went down into the river Irawaddy to baptize his first convert after the apostolic mode."

REV. CHARLES HODGE, D. D.,

professor in the Theological Seminary, Princeton, N. J.:

"As to the classic use of *baptizo*, it means: (1) To immerse, or submerge. It is very frequently used when ships are spoken of as sunk or buried in the sea. They are then said to be baptized. (2) To overflow or to cover with water. The seashore is said to be baptized by the rising tide. (3) To wet thoroughly, to moisten. (4) To pour upon or drench. (5) In any way to be overwhelmed or overpowered." *Systematic Theology*, Part III., p. 527, § 7.

Rev. John Calvin, the founder of Presbyterianism, commenting on the baptism of the eunuch, says: "Among the ancients, they immersed the whole body in water. It is certain that immersion was the practice of the ancient church."

Rev. Martin Luther, D. D., founder of Lutheranism: "Those who are baptized should be deeply immersed."

Protestant Church of Saxony (written by Melancthon, 1551): "Baptism is the entire action, namely the *immersion* and the pronunciation of the words, I baptize thee, etc."

Rev. John Wesley, the founder of Methodism, commenting on Rom. 6:4, says: "Buried with him, alluding to the ancient practice of baptizing by immersion."

Rev. Phillip Doddridge, D. D., the celebrated Independent, commenting on the same passage, says: "It seems the part of candor to confess that here is an allusion to the ancient manner of baptizing by immersion."

Rev. George Whitfield, the colleague of Wesley, in his sermon on the same text remarks: "It is certain that there is an allusion to the manner of baptism, which was by immersion."

Rev. Daniel Whitby, D. D., a most learned Church of England commentator, says: "Immersion being observed by all Christians for thirteen centuries, and approved by our church."

Bishop Nicholson, of the same church, in his *Exposition of the Church Catechism*, p. 174, says: "In baptism while our bodies are under the water, we may be said to be *buried* with Him."

Rev. Adam Clarke, D. D., the celebrated Methodist expositor, in commenting on 1 Cor., 15:29: "As they receive baptism as an emblem of *death* in voluntarily going *under the water*, so they receive it as an emblem of the *resurrection* unto eternal *life* in coming up out of the water."

In a letter written to E. Parmly, March 23, 1843, we find the following:

"The primary meaning of *baptizo* is to dip or immerse; and its secondary meaning, *if it ever has any*, all refer in some way or other to

the same leading idea. Sprinkling, etc., are entirely out of the question."—*Chas. Anthon.*

I believe that Dr. Anthon was a member of the Episcopal Church, and was a professor in Columbia College and a distinguished scholar."

Dr. Doddridge (Congregationalist), a Greek scholar who gave us one of the best, if not *the* best, translation of Acts extant, says: "*Buried with Him in baptism.* It seems the part of candor to confess that here is an allusion to the manner of baptizing by immersion."

Dr. MacKnight (Presbyterian), an eminent scholar and translator of the Epistles, says: "Planted together in the likeness of His death. The burying of Christ, and of believers, first in the water of baptism and afterwards in the earth, is fitly enough compared to the planting of seeds in the earth, because the effect in both cases is a reviviscence to a state of greater perfection."

CHAPTER VI.

WHAT THE GREEK WRITERS SAY.

I WILL now call your attention to thirty Greek authors, whose writings cover a period of many hundred years, but they furnish us not one instance where the word *baptizo* is used as meaning sprinkle or pour. It would be marvelous indeed, if the word meant to sprinkle; that there is not one such example in all Greek literature.

In the following examples the translation of the word is indicated by small capitals, followed by the word itself in its Anglicized form, so that the English reader can judge of its meaning as well as the reader of the original Greek.

The examples here given are from every period of Greek literature in which the word occurs. In giving these examples, I have scrupulously followed Conant's *Baptizein*, a most learned and valuable work that ought to be in every preacher's library.

EXAMPLES.

Polybius, B. C. 205, History, book I, ch. 51, 6. In his account of a sea fight, says: "And embarrassed on account of the weight of the

ships and the unskillfulness of the crews, they made continued assaults and SUBMERGED (BAPTIZED) many of the vessels." *Plutarch, A. D. 50, Life of Mar.*

Marcellus, ch. XV, describing their grappling hooks used in naval combats, says: "And others with iron hands, or beaks like those of cranes, hauled up by the prow till they were erect on the stern, they SUBMERGED (BAPTIZED).

Aristotle, B. C. 384, concerning Wonderful Reports, 136, speaking of the sea-weeds along the southern coast of Spain, says: "Came to a desert place full of rushes and sea-weeds, which, when it is ebb-tide, are not IMMERSED (BAPTIZED), but when it is flood-tide are overwhelmed."

Strabo, B. C. 60, Geography, book XII, ch. 2, 4, speaking of the underground channel of the river Pyramus, says: "The water makes so much resistance that a dart, hurled from above is hardly IMMERSED (BAPTIZED).

Diodorus, B. C. 60, Historical Library, book XVI, ch. 80. In his account of the defeat of the Carthaginian army on the banks of the river Crimissus in Sicily, says: "The river rushing down with the current increased in violence, SUBMERGED (BAPTIZED) many."

Josephus, A. D. 37, Jewish Antiquities, book XV, ch. 3, 3, describing the drowning of a boy,

says: "Continually pressing down and IMMERSING (BAPTIZING) him while swimming."

Epictetus, A. D. 50, Moral Discourse (fragment XI.) "As you would not wish, sailing in a large ship, * * to be SUBMERGED (BAPTIZED)."

Lucian, A. D. 135, Timan, or the Man-Hater, 44. "To thrust even him headlong, IMMERSING (BAPTIZING), so that he should not be able to come up again."

Hippocrates, on Epidemics, book V, describing the breathing of a patient, says: "She breathed as persons breathe after having been IMMERSED (BAPTIZED).

Porphyry, A. D. 233, Concerning the Styx, describing the Lake of Probation in India, says: "But if guilty, after proceeding a little way, he is IMMERSED (BAPTIZED) into the head."

Heliodorus Æthiopics, book V, ch. 28, speaking of a ship in a storm, says: "And already becoming IMMERSED (BAPTIZED)."

Heimerius, A. D. 315, Oration X, §, 2, speaking of the painting of the battle of Marathan, says: "And another IMMERGING (BAPTIZING) with his hands the Persian fleet."

Themistius, about A. D. 430, Oration IV: "Nor the pilot, whether he saves, * * one whom it were better to SUBMERGE (BAPTIZE)."

Snidas Lexicon: "Desiring to swim through they were IMMERSED (BAPTIZED) by their full armor."

Gregory, A. D. 240, Panegyric on Origen, XIV,

describing him as an experienced guide, he says: "Stretching out a hand to save them, as if drawing up persons SUBMERGED (BAPTIZED)."

Chrysostom, A. D. 347, Discourse on the Paralytic: "No, fire applied, nor steel PLUNGED IN (BAPTIZED), nor flowing blood."

Æsopic Fables, fable of the pack mule: "He purposely lowered down and IMMERSED (BAPTIZED) the panniers."

Achilles Tatius, A. D. 550, Story of Clitophon and Leucippe, book III, ch. 1, speaking of a vessel in a storm, says: "We shifted our position * * that we might lighten that part of the ship that was IMMERGED (BAPTIZED)."

Pindar, B. C. 522, Pythic Odes, II, 79, 80: Comparing himself to a cork on a fish net, says: "I, as a cork, am UN-DIPPED (UN-BAPTIZED) in the brine."

Archias, Epigram X: "And fishing rod thrice stretched, and cork UN-DIPPED (UN-BAPTIZED) in water."

Homeric Allegories, ch. 9: "Since the mass of iron drawn red hot from the furnace, IS PLUNGED (BAPTIZED) in water."

Argentine Expedition, line 512: "But when the Titan IMMERSED (BAPTIZED) HIMSELF into the ocean stream."

Julian, A. D. 625, Ode to Cupid: "I IMMERSED (BAPTIZED) him into wine."

Libanius, Epistle XXV, A. D. 315: "I my-

self am one of those SUBMERGED (BAPTIZED) by that great wave."

Clement of Alexander, about A. D. 300, The Educator, book II, ch. 2: "But is PLUNGED (BAPTIZED) by drunkenness into sleep."

Justin Martyr, A. D. 150, Dialogue with a Jew, 86: "As also us WHELMED (BAPTIZED) with most grevious sins which we have done."

Plato, B. C. 429, Euthydemus, or the Disputer, ch. VII: "Perceiving that the youth was OVERWHELMED (BAPTIZED)."

Theodoret, A. D. 393, Eccles. Hist., book V, ch. 4: "Preserved the ship of the Church UN-WHELMED (UN-BAPTIZED)."

Basil (the Great), Discourse on the Martyr Julitta IV: "Preserving the soul erect and UN-WHELMED (UN-BAPTIZED)."

Philo. On a Contemplative Life: "Before they are completely OVERWHELMED (BAPTIZED)."

Are not thirty examples enough? I can quote from the book that lies before me, two hundred and thirty-six extracts from the most eminent Greeks, whose writings cover a period of more than sixteen hundred years, and "include all that have been given by lexicographers, and by those who have written professedly on the subject," and in all the Greek literature produced by these learned men, there is not one case where the most remote meaning of *baptizo* can be construed to be sprinkle or pour, but in every solitary case it is used as meaning

immerse, overwhelm, dip, etc. If the word in controversy ever meant to sprinkle, it is simply unexplainable that during the lifetime of the Greek language not one such use can be found. This is so clear and convincing that Prof. Stuart says: "It is impossible to doubt that the words *bapto* and *baptizo* have in the Greek classical writings the sense of dip, plunge, immerse, sink, etc." *Bap., p. 56.*

The following explains itself and is very damaging testimony against the cause of him who advocates sprinkling:

BARNES, Kan., July 26, '94.

Prof. A. Diomedes Kyriasko, Athens, Greece:

DEAR SIR:—In this country we have ministers who teach that the words *bapto*, *baptizo* mean to pour and sprinkle as well as immerse. Will you be so kind as to answer the following questions:

1. Are you a native Greek?
2. What is your profession?
3. Does *bapto* or *baptizo* ever mean to pour or sprinkle?
4. Does the preposition "for" in Acts 2:38 mean "in order to" the remission of sins, or "because" sins have been remitted?
5. Are there any Presbyterians in Greece? If so, do they baptize their converts by sprinkling water upon them?

Please answer these questions and write me in English, and say how much I am indebted

to you for your service, or what can I render you in return? Yours for the truth,

ELD. T. J. JACKSON.

ATHENS, Greece, Sept. 13, '94.

DEAR SIR:—I most willingly answer your questions.

1. I am a native of Greece.

2. A professor of the History of the Church at the University at Athens.

3. *Baptizo* as well as *bapto* means immersion, not sprinkling. This latter expression is called *rantizo* in Greek. However, as the result of immersion is the cleansing of the immersed object, the word *baptizo* as well as *bapto* has the second derivative meaning.

4. The preposition "for" in Acts 2:38 does not mean "because" sins are remitted, but, "in order" that sins may be remitted. By baptism a man becomes a Christian. The Spirit of Christ is given to him who thus has been received into the Christian Church, and this Spirit purifies, sanctifies and renews him, and it is in this way that his sins are remitted.

5. There are several Protestant American missionaries among us; two Presbyterians and one Baptist. However, the number of Greek proselytes is *exceedingly* small. I happen to know that the Baptists immerse proselytes.

Yours truly,

A. DIOMEDES KYRIASKO,
Church Register.

From Dr. Christian we clip the following:

Dr. Diomedes Kyriasko, of the University of Athens, Greece, writes to Rev. C. G. Jones, of Lynchburg, Va., under date of August, 1890. He says: "The verb *baptizo* in the Greek language never has the meaning of to pour or to sprinkle, but invariably that of to dip."

Prof. Sophocles, a native Greek, and for twenty-eight years a professor of Greek in Harvard University, says in his lexicon of the Roman and Byzantine period. that it means to "dip, to immerse, to sink."

The *Bishop of Cyclades* says: "The word baptize, explained, means a veritable dipping, and, in fact, a perfect dipping. An object is baptized when it is completely covered. This is a proper explanation of the word baptized."

Alex de Stourdza, Russian State Consul, says: "The verb baptize, *immergo*, has in fact but one sole acceptance. It signifies, literally and always, to plunge. Baptism and immersion are, therefore, identical, and to say baptism by aspersion (sprinkling) is as if one should say, immersion by aspersion, or any other absurdity of the same nature."

Prof. Timayenis, of the Hellenic Institute, of New York, gave a lecture at Chautauqua in 1881. Speaking of the Greek religion he said: "The Greeks baptize, of course; they baptize in the real way. The Greek word *baptizo* means nothing but immerse in water. Bap-

tism means nothing but immerse. In the Greek language we have a different word for sprinkle. * * Sprinkle is not what the Bible teaches; this is a fact you may depend on."

Prof. N. Bonwetsch, of Dorpat University, under date of May 5, 1890, says: "As far as the ceremony of the Greek-Russian Church is concerned, immersion is the only method used in baptizing."

These, I believe, are all native Greeks of no mean ability, and lived in the latter part of the nineteenth century.

Prof. A. T. Fleet, LL. D., for many years professor of Greek in the State University of Missouri, spent much time in Athens in the study of the Greek language. He says under date of January 26, 1891: "Socrates and Plato, Zenophon and Demosthenes, and even Homer himself, might to-day sit at the foot of the Acropolis and read the morning paper published in Athens with comparatively little difficulty. There has been less change in the Greek language within the past 2,300 years than in the English within the past 500."

Prof. Addison Hogue, professor of Greek in the University of Mississippi, under date of January 21, 1891, makes substantially the same statement.

It is not possible then for these Greeks, eminent in scholarship, to be mistaken about the

meaning and religious use of as common a Greek word as *baptizo*, or the other Greek, but anglicized word, baptize. Could one of our graduates from our high schools be mistaken about the meaning of the English words immerse, dip, sprinkle or pour? If he would, he had better surrender his diploma and carry a hod, or play dude.

Who then can claim for one moment, without blushing, that the most eminent Greek scholars do not know the meaning of so simple a Greek word as *baptizo?*

If they know the meaning of the word and tell the truth when they say it means "to dip, to immerse, to plunge, to overwhelm, to sink, to submerge, to cover up, and never did, or never can mean to sprinkle, or pour," then this must be the end of all controversy with every honest and fair-minded person who is searching after truth as revealed by the Holy Spirit.

CHAPTER VII.

WHAT THE CHURCH FATHERS SAY.

THE Church Fathers lived and wrote while the Greek was a living language, and history furnishes us not one example in all their writings where the word *baptizo* is used as meaning sprinkle or pour.

We give a few extracts from their writings.

Cyrill, Bishop of Jerusalem, Instruction III, on Baptism XII, speaking of baptism, says: "Going down into the water, and in a manner buried in the water."

Basil the Great, A. D. 370: "The bodies of those baptized are as if buried in the water."

Chrisostom, Com. on 1 Cor.: "Therefore Paul calls the IMMERSION the burial, saying: "We were buried, therefore, with Him by the immersion into death.'"

Gregory Discourse XL, on Baptism: "Let us, therefore, be buried with Christ by the immersion, that we may also rise with Him; let us go down with Him, that we may also be exalted with Him, let us come up with Him, that we may also be glorified with Him."

John of Damascus, on the Orthodox Faith, book IV, ch. 9, on Faith and Baptism. "For the immersion shows the Lord's death."

Hippolytus: "For thou hast just heard, how Jesus came to John and was immersed by him in the Jordan."

Barnabas, A. D. 119: "We indeed go down into the water." Again: "Blessed are they who, placing their trust in the cross, have gone down into the water." Again: "This meaneth that we indeed descend into the water full of sin and defilement, but come up bearing fruit in our heart, having the fear of God and trust in Jesus in our spirits." *Epis. XI, Ante-Nicene Fathers, Vol. I, p. 144.*

Justin Martyr, A. D. 139, is the first writer who gives a minute account of how baptism was performed. In this he says: "Then they are brought by us where there is water, and are regenerated in the same manner in which we ourselves were regenerated. For in the name of God, the Father, and Lord of the Universe, and of our Saviour Jesus Christ, and of the Holy Spirit, they receive the washing with water." *1 Apology, ch. XI, Ante-Nic. Fathers, Vol. I, p. 183.*

Irenaeus, A. D. 177, speaking of Naaman, says: "And dipping himself (saith the Scripture) seven times in Jordan." *Ante-Nic. Fath., Vol. I, p. 574.*

Hermas, A. D. 160: "They were obliged to ascend through water in order that they might be made alive." *Ante-Nic. Fath., Vol. II, p. 49.*

Origen, A. D. 184-254: "Man, therefore, through this washing is buried with Christ; is regenerated." *Comment on Matt.*

Gregory, A. D. 240: "He who is baptized in water is wholly wet." Again: "Immerse me in the streams of Jordan, even as she who bore me wrapped me in the children's swaddling clothes." *Ante-Nic. Fath., Vol. VI, p. 70.*

Chrysostom, A. D. 347: "To be baptized and to submerge, then to emerge is a symbol of descent to the grave, and of ascent from it." *Hom. 40 in 1 Cor., 1.*

Every church, or Apostolic Father might be quoted, but it is useless, as there is not one dissenting voice.

The requirements of the Eastern or *Greek* Church, of the Western or *Latin* Church, and of the *Anglican* (English) Church is additional testimony along the same line.

Their rituals all required immersion. One extract will suffice to show the practice of the Church of England before the Reformation: "Let the presbyter also know, when they administer the holy baptism, that they may not pour the holy water over the infants' heads, but let them always be immersed in the font." *Canon of the Council of Calchuth, A. D. 816. ch. 11.*

Let us turn our attention briefly, for want of space, to the meaning of the Greek word *baptizo*, which means the same as our word baptize, and learn its meaning.

CHAPTER VIII.

THE VOICE OF LEXICOGRAPHERS.

TESTIMONIALS of the most eminent lexicographers, or writers of dictionaries of the Greek language, none of them Baptist:

WALDERUS, A. D. 1537, defines *Baptism*, IMMERGO, *Immerse.*

STEPHENS, A. D. 1572, defines *Immerse, submerge, bury in water, wash, bathe.*

SCAPULA, A. D. 1579, defines *Immerse, submerge, bury in water, wash, bathe.*

GEORGE PASOR, A. D. 1637, defines *Baptize, merge, bathe.*

J. C. SUICER, A. D. 1659, defines *Immerse, wash.*

SCHREVELIUS, A. D. 1667, defines *Baptize, merge, bathe.*

LEUSDEN, A. D. 1671, defines *Baptize, merge, bathe.*

HEIDERICUS, A. D. 1772, defines *Merge, immerse, bury in water, wash, bathe, baptize.*

SCHLEUSNER, A. D. 1791, defines (1) *Immerse, dip, plunge into water.* (2) *Wash, bathe, cleanse in water.*

BRETSCHNEIDER, A. D. 1829, defines *Dip or bathe frequently, bathe, wash, immerse, submerge.*

DONNEGAN, *Immerse repeatedly into a liquid, submerge, soak, saturate.*

PASSOW, (1) *Immerse often, submerge*, hence, *moisten, wet.* (2) *Draw water.* (3) *Baptize, wash.*

LIDDELL & SCOTT, (1) *Dip repeatedly, sink, bathe.* (2) *Draw water.* (3) *Baptize.*

GREENFIELD, *Immerse, immerge, submerge, sink, wash, cleanse, baptize.*

ROBINSON, *Immerse, sink, wash, cleanse by washing, wash one's self, bathe, baptize.*

Liddell & Scott's Greek-English Lexicon,—the Greek Lexicon of the Roman and Byzantine Periods (from B. C. 146 to A. D. 1100) by *E. A. Sophocles*,—the Biblico-Theological Lex-

icon of the New Testament Greek by *Herman Cremer, D.D.*, and *Thayer's* Greek-English Lexicon of the New Testament,—are four of the leading Lexicons. What do they say as touching the meaning of *baptizo?* With one voice they tell us it means immerse, and not one of them so much as hints that it means sprinkle or pour.

In addition to these let me call your attention to, and urge you to examine the following Greek dictionaries by *Pickering, Groves, Robinson, Donnegan, Scapula, Pasor, Robertson, Parkhurst, Greenfield, Bagster, Leigh, Richardson, Castel, Constantine, Minhert* and *Dr. Anthon.* This list might be more than doubled, and then it would not embrace a single Lexicon that defines *baptizo* by sprinkle. Is there any weight in the multiplied statements of twenty Greek Lexicons? Is one of them mistaken? If so, then are they all wrong, for they all "speak the same thing on this subject."

And what is more, there is not a standard Greek-English Lexicon in existence that gives sprinkle or pour as meanings of *baptizo.* I have before me a book, Dr. Conant's Baptizein, which contains every known use of the Greek word *baptizo,* found in Greek literature for *hundreds of years,* and there is not *one solitary instance* of its being used in the sense of sprinkle or pour. There is not one such use in the entire Bible. There is not one commenta-

tor of note who comments on the word as meaning sprinkle or pour. There is not one translator who renders the word by sprinkle or pour. There is not one Lexicographer who defines the word by sprinkle or pour. The universal testimony of the entire scholarship of the world is that it means to dip, to immerse, to plunge, to overwhelm, to cover up, and that sprinkle and pour are "entirely out of the question."

A proper amount of common sense is a good thing to be governed by in religion, as well as in secular business. The following rule will be accepted as true at first reading:

"To every word in Scripture there is unquestionably assigned some idea or notion, otherwise words are useless and have no more signification than the inarticulate sounds of animals." What idea or thought is intended to be conveyed by the word *baptizing* in the commission given by the Lord, Matt. 28:19-20? Did Jesus employ the word in its ordinary signification, or did He attach to it a figurative or uncommon meaning? If He used the word out of its ordinary meaning, and gave no note of explanation, we cannot see how He could be understood by those who heard Him. Unless a law is understood, it cannot be obeyed. Jesus does command us to obey Him.

Therefore we conclude, as we cannot obey what we do not understand, that Jesus used

the word *baptizing* in its ordinary, or current acceptation; if so, He commanded the Apostles to immerse the people, for we have shown by a multitude of the very best witnesses, whose testimony cannot be impeached, that this is the meaning of the word used by our Lord.

It seems like a useless waste of time to push this investigation farther. But we shall not "leave a stone unturned" in the effort to remove every doubt on this subject. We will now turn our attention to the Bible History and note what we can learn.

CHAPTER IX.

BIBLE HISTORY.

IN the Old Testament there are only two Hebrew words which are translated "sprinkled" in our version of the Scripture. One is *Zah-rak*, and the other *Nah-zah*. *Nah-zah* occurs twenty-four times.

I have every passage before me where the word occurs, and here present them for your convenience in this study.

1. *Nah-zah* is used of sprinkling *blood* twelve times.

Lev. 4:6: And the priest shall dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the vail of the sanctuary.

17. And the priest shall dip his finger in some of the blood, and sprinkle *it* seven times before the Lord, *even* before the vail.

Lev. 6:14: And he shall take of the blood of the bullock, and sprinkle *it* with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

15. Then shall he kill the goat of the sin offering, that *is* for the people, and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy seat, and before the mercy seat.

19. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.

Lev. 5:9: And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the alt it *is* a sin offering.

Lev. 6:27: Whatsoever shall touch the flesh thereof shall be holy: and when there is sprinkled of the blood thereof upon any garment, thou shalt wash that whereon it was sprinkled in the holy place.

Num. 19:4: And Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.

2 Kings 9:33: And he said, Throw her down. So they threw her down: and *some* of her blood was sprinkled on the wall, and on the horses; and he trod her under foot.

Isa. 63:3: I have trodden the winepress alone; and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.

2. It is used of sprinkling *blood* and *oil* twice, viz.:

Ex. 29:21: And thou shalt take of the blood that *is* upon the altar, and of the anointing oil, and sprinkle *it* upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

Lev. 8:30: And Moses took of the anointing oil, and of the blood which *was* upon the altar, and sprinkled *it* upon Aaron, *and* upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, *and* his garments, and his sons, and his sons' garments with him.

3. It is used of sprinkling *blood* and *water* mingled twice, viz.:

Lev. 14:6: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird *that was* killed over the running water:

7. And he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.

51. And he shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times.

4. It is used of sprinkling *oil* three times, viz.:

Lev. 8:10: And Moses took the anointing oil, and anointed the tabernacle and all that *was* therein, and sanctified them.

11. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and his foot, to sanctify them.

Lev. 14:16: And the priest shall dip his right finger in the oil that *is* in his left hand, and shall sprinkle of the oil with his finger seven times before the Lord.

27. And the priest shall sprinkle with his right finger *some* of the oil that *is* in his left hand seven times before the Lord.

5. It is used of sprinkling *ashes* and *water* mingled four times, viz.:

Num. 8:7: And thus shalt thou do unto them, to cleanse them: Sprinkle water of purifying upon them, and let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean;

Num. 19:18: And a clean person shall take hyssop, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19. And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purify himself, and wash his clothes, and bathe himself in water, and shall be clean at even.

21. And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation shall wash his clothes; and he that toucheth the water of separation shall be clean until even.

The other word *Zah-rak*, is used thirty-five times and is usually translated sprinkle.

1. It is used of sprinkling *blood* twenty-five times, viz.:

Num 19:4: And Eleazer the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times.

Ex. 29:16: And thou shalt slay the ram, and thou shalt take his blood, and sprinkle *it* round about upon the altar.

20. Then thou shalt kill the ram, and take of his blood, and put *it* upon the tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the blood upon the altar round about.

Ex. 24:6: And Moses took half of the blood, and put *it* in basons; and half of the blood he sprinkled on the altar.

8. And Moses took the blood, and sprinkled *it* on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

Lev. 1:5: And he shall kill the bullock before the Lord: and the priests, Aaron's sons, shall bring the blood, and sprinkle the blood round about upon the altar that *is by* the door of the tabernacle of the congregation.

11. And he shall kill it on the side of the altar northward before the Lord: and the priests, Aaron's sons, shall sprinkle his blood round about upon the altar.

Lev. 3:2: And he shall lay his hand upon the head of his offering, and kill it *at* the door of the tabernacle of the congregation: and Aaron's sons the priests shall sprinkle the blood upon the altar round about.

8. And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aaron's sons shall sprinkle the blood thereof round about upon the altar.

13. And he shall lay his hand upon the head of it, and kill it before the tabernacle of the congregation: and the sons of Aaron shall sprinkle the blood thereof upon the altar round about.

Lev. 8:19: And he killed *it;* and Moses sprinkled the blood upon the altar round about.

24. And he brought Aaran's sons, and Moses put of the blood upon the tip of their right ear, and upon the thumbs of their right hands, and upon the great toes of their right feet. and Moses sprinkled the blood upon the altar round about.

Lev. 17:6: And the priest shall sprinkle the blood upon the altar of the Lord *at* the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord.

2 Kings 16:13: And he burnt his burnt offering and his meat offering, and poured his drink offering, and sprinkled the blood of his peace offerings, upon the altar.

15. And King Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt offering, and the evening meat offering, and the king's burnt sacrifice, and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drink offerings; and sprinkle upon it all the blood of the burnt offering, and all of the blood of the sacrifice: and the brazen altar shall be for me to enquire *by*.

Lev. 7:2: In the place where they kill the burnt offering shall they kill the trespass offering and the blood thereof shall he sprinkle round about upon the altar.

14. And of it he shall offer one out of the whole oblation *for* an heave offering unto the Lord, *and* it shall be the priest's that sprinkleth the blood of the peace offering.

Lev. 9:12: And he slew the burnt offering; and Aaron's sons presented unto him the blood, which he sprinkled round about upon the altar.

18. He slew also the bullock and the ram *for* a sacrifice of peace offerings, which *was* for the people: and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about.

2 Chron. 29:22: So they killed the bullocks, and the priests received the blood, and sprinkled *it* on the altar: likewise when they had killed the rams, they sprinkled the blood upon the altar: they killed also the lambs, and they sprinkled the blood upon the altar.

2 Chron. 30:16: And they stood in their place after their manner, according to the law of Moses the man of God: the priests sprinkled the blood, *which they received* of the hand of the Levites.

2 Chron. 35:11: And they killed the passover, and the priests sprinkled *the blood* from their hands, and the Levites flayed *them*.

2. It is used of sprinkling *ashes* and *water* mingled twice, viz.:

Num. 19:13: Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the Lord: and that soul shall be cut off from Israel: because the water of separation was not sprinkled upon him, he shall be unclean: his uncleanness *is* yet upon him.

20. But the man that shall be unclean, and shall not purify himself, that soul shall be cut off from among the congregation, because he hath defiled the sanctuary of the Lord;

the water of separation hath not been sprinkled upon him, he *is* unclean.

3. It is used of scattering *small solid substances* seven times, viz.:

2 Chron. 34:4: And they brake down the altars of Baalim in his presence; and the images, that *were* on high above them, he cut down; and the groves, and the carved images, and the molten images, he brake in pieces, and made dust *of them*, and strowed *it* upon the graves of them that had sacrificed unto them.

Job. 2:12: And when they lifted up their eyes afar off, and knew him not, they lifted up their voice, and wept; and they rent every one his mantle, and sprinkled dust upon their heads toward heaven.

Isa. 28:25: When he hath made plain the face thereof, doth he not cast abroad the fitches, and scatter the cummin, and cast in the principal wheat and the appointed barley and the rie in their place?

Eze. 10:2: And he spake unto the man clothed with linen, and said, Go in between the wheels, *even* under the cherub, and fill thine hand with coals of fire from between the cherubims, and scatter *them* over the city. And he went in in my sight.

Hosea 7:9: Strangers have devoured his strength, and he knoweth *it* not: yea, gray hairs are here and there upon him, yet he knoweth not.

Ex. 9:10: And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth *with* blains upon man, and upon beast.

8. And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh.

The thirty-fifth occurrence of the word is in Eze. 36:25 and reads:

"Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness and from all your idols will I cleanse you."

Read Numbers, chapter 19, and learn how this "clean water," "water of purification," or "water of separation" was made, and you will

see that it is not pure water, but water and the ashes of the heifer mixed, which made lye. This preparation was applied to the person for a legal cleansing, but could not take away sin nor touch the conscience. Heb. 9:9; 10:4.

In Heb. 9:13 Paul says this sprinkling was for the "putting away of the filth of the flesh." Peter says in his first letter, 3:21, that baptism is "not for the putting away of the filth of the flesh." Therefore the "sprinkling of clean water" in Ezekiel, and the baptism of the New Testament cannot be identical. The word sprinkle occurs but seven times in the New Testament, and every time it is used in connection with the sprinkling of blood.

Following are the passages where it may be found:

Heb. 13:13: For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh.

19. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled, both the book, and all the people.

21. Moreover he sprinkled with blood both the tabernacle and all the vessels of the ministry.

Heb. 10:22: Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

Heb. 11:28: Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

Heb. 12:24: And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of* Abel.

1 Peter 1:2: Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

"The idea of sprinkling clear water upon persons or things is NOT FOUND WITHIN THE LIDS OF THE BIBLE. It is not commanded, not mentioned, not even hinted at. If God intended sprinkling water upon persons to be an ordinance of His Church, that such an occurrence is never once named in His Word is unaccountable. There is a great deal of sprinkling in the Old Testament, but no case of sprinkling clear water. Sprinkling the *blood* of Christ to take away an "evil conscience," is the only sprinkling alluded to in the New Testament, after which the *body* is to be washed in pure water. Heb. 10:12.

The only instances of *pouring* in the New Testament are as follows: It is spoken (1) of wine, Matt. 9:17; Mark 2:22; (2) of emptying the changers' money, John 2.15; (3) of the effusion of the Holy Spirit, Acts 2:17, 18, 33; Acts 10:45, and Titus 3:6; (4) of the shedding of blood, Acts 22:20; Romans 3:15; Rev. 16:6; (5) of pouring oil and wine upon the wounds of the man that fell among thieves, Luke 10:34; (6) of pouring ointment upon the Saviour's head, Matt. 26:7, 12; Mark 14:3; (7) of pouring water into a basin to wash the disciples' feet, John 13:5; (8) of the outpouring of the vials of wrath, Rev. 16:1, 2, 3, 4, 8,

10, 12 and 17. *There is no case in the New Testament in which water was poured upon any person.*

"This examination proves that sprinkling water upon persons is an unscriptural rite. It is not Jewish; it is not Christian. If any wish to perform the ceremony of sprinkling with any semblance of encouragement derived from the Bible, they must use ashes, or oil, or blood, either alone or mixed with water. The scriptures never mention nor allude to the idea of sprinkling pure water either upon persons or things. If sprinkling water had come within the practice of the Jewish ritual, it would be no reason why we should practice it. To adopt any practice because it was common among the Jews, would be silly; but sprinkling water has not even that to recommend it to our notice. It would be an extravagant assumption to take a ceremony which is authorized by scripture, and call it baptism; it is worse to fabricate one of which they are ignorant, and put it in the place and give it the name of a heaven-appointed ordinance. We have proved that *sprinkling or pouring water is not in the Bible.* Neither, therefore, can be a form of Christian baptism. For in giving commands, issuing commissions, and making laws, the most explicit terms are always chosen. But if *sprinkling* or *pouring* be baptism, God in all His revelation has never once called the

ordinance by its most appropriate name. The word which most definitely describes the act, is never once coupled with the element in connection with which the rite is always to be performed. The words *sprinkling* and *pure water* are never joined in the Bible. The word which properly signifies *pouring* is never once coupled with the word *water*.

"Why is it that *baptizo*, which lexicographers and scholars, of all denominations, testify means primarily to *dip, or immerse*, is chosen to describe the rite; and the word which means to *sprinkle* never used in any allusion to the rite, if sprinkling is the act to be performed? Why is *baptizo* chosen to describe the rite, and the word which means to *pour* never used, if pouring is the act to be performed? If baptism is immersion, it is easy to see how the baptized may be said to have their 'bodies *washed* in pure water;' but if baptism is *sprinkling*, or *pouring* a little water in the face, it is unaccountable that *no word descriptive of such an operation occurs in the Bible*, and that no allusions to such a practice are ever hinted at. There is but one conclusion. That neither *sprinkling* nor *pouring* is Christian baptism, is as certain as it is that holy men of old, speaking as they were moved by the Holy Spirit, called things by their right names."

Our word "sprinkle" is a translation from the Greek word *rantizo*, which means to sprinkle. A command cannot be understood and obeyed without using all the words necessary to convey all the thoughts of the one commanding. Jesus spoke the Greek language, and being divine, He used the words necessary to clearly express His thoughts to the Apostles. In His commission, Matt. 28:19-20, He commanded them to do certain things, but He did not use the word *rantizo*, nor a word of kindred meaning, but He used *baptizo*, a word which means immerse, and never did mean to sprinkle, and is not so rendered in any language.

Therefore we are driven to the conclusion that Jesus did not command the Apostles to "sprinkle" the people.

In this connection I desire to give my readers, for a ready reference, every occurrence of the word *baptizo* in its several forms in which it occurs in the New Testament. The *italicized* words are the words used in translating the Greek word.

In this table I follow the *Englishman's Greek Concordance.*

Baptizo occurs eighty times, viz.:

Matt. 3:6, *were baptized* of him in Jordan.
11, I indeed *baptize* you with water.
11, he *shall baptize* you with.
13, unto John, *to be baptized* of him.
14, I have need *to be baptized* of thee.
16, Jesus, when He *was baptized*,

Matt. 20:22, *to be baptized* with the baptism that I *am baptized* with.
23, and *be baptized* with the baptism that I *am baptized* with.
28:19, *baptizing* them in the name.
Mark 1:4, John did *baptize* in the wilderness.
5, *were* all *baptized* of him.
8, I indeed *have baptized* you with water but He *shall baptize* you.
9, *was baptized* of John.
6:14, John the *Baptist* was risen.
7:4, except they *wash* they eat not.
10:38, and *be baptized* with the baptism that I *am baptized* with?
39, and with the baptism that I *am baptized* withal *shall ye be baptized.*
16:16, He that believeth and is *baptized.*
Luke 3:7, *to be baptized* of him.
12, *to be baptized.*
16, *baptized* you with water.
16, *shall baptize* you.
21, were *baptized*, Jesus also *being baptized.*
7:29, *being baptized.*
30, *being* not *baptized.*
11:38, *had* not first *washed.*
12:50, *to be baptized* with.
John 1:25, Why *baptizest* thou?
26, I *baptize* with water.
28, John *was baptizing.*
31, I came *baptizing.*
33, sent me *to baptize* with water.
33, *which baptizeth* with the Holy Ghost.
3:22, and *baptized.*
23, John also was *baptizing* in Ænon.
23, they came and *were baptized.*
26, the same *baptizeth.*
4:1, Jesus made and *baptized* more.
2, Jesus himself *baptized* not.
10:40, place where John at first *baptized.*
Acts 1:5, John truly *baptized* with water.
5, ye *shall be baptized* with the Holy Ghost.
2:38, Repent and *be baptized* every one of you.
41, received his word *were baptized.*
8:12, *were baptized*, both men and women.
13, *when* he *was baptized.*
16, only they were *baptized.*

Acts 8:36, hinder me *to be baptized.*
38, and he *baptized* him.
9:18, and *was baptized.*
10:47, should not *be baptized.*
48, *to be baptized.*
11:16, *baptized* with water.
16, ye *shall be baptized* with H. S.
16:15, when she *was baptized.*
33, *was baptized*, he and all his.
18:8, and *were baptized.*
19:3, with what then *were* ye *baptized?*
4, John verily *baptized.*
5, they *were baptized.*
22:16, arise and *be baptized* and wash away thy sins.
Romans 6:3, so many of us as *were baptized* into Jesus Christ, *were baptized* into His death.
1 Cor. 1:13, *were* ye *baptized* into the name.
14, that I *baptized* none of you.
15, that I had *baptized* in mine own name.
16, I *baptized* also * * *baptized* any other.
17, Christ sent me not to *baptize.*
10:2, *baptized* unto Jesus.
12:13, Spirit *are* we all *baptized.*
15:29, are *baptized* for the dead.
29, why *are* they then *baptized?*
Gal. 3:27, *have been baptized* into Christ.

BAPTISMA occurs twenty-two times as follows:

Matt. 3:7, came to his *baptism.*
20:22, the *baptism* that I am baptized.
23, with the *baptism.*
21:25, the *baptism* of John.
Mark 1:4, the *baptism* of repentance.
10:38, the *baptism* that I am.
39, the *baptism* that I am.
11:30, the *baptism* of John.
Luke 3:3, the *baptism* of repentance.
7:29, with the *baptism* of John.
12:50, I have a *baptism.*
20:4, the *baptism* of John.
Acts 1:22, from the *baptism* of John.
10:37, the *baptism* which John.
13:24, the *baptism* of repentance.
18:25, the *baptism* of John.
19:3, Unto John's *baptism.*
4, the *baptism* of repentance.

Romans 6:4, with Him by *baptism.*
Eph. 4:5, one *baptism.*
Col. 2:12, Buried with Him in *baptism.*
1 Peter 3:21, *baptism* doth also now save us.

BAPTISMOS occurs four times, and is found in the following scriptures:

Mark 7:4, *washing* of cups and pots.
8, *washing* of pots and cups.
Heb. 6:2, doctrine of *baptisms.*
9:10, and divers *washings.*

BAPTISTEES is found fourteen times and is rendered as follows:

Matt. 3:1, came John the *Baptist.*
11:11, John the Baptist.
12, days of John the *Baptist.*
14:2, This is John the *Baptist.*
8, John *Baptist's* head.
16:14, John the *Baptist.*
12:13, John the *Baptist.*
Mark 6:24, head of John the *Baptist.*
25, head of John the *Baptist.*
8:28, John the *Baptist.*
Luke 7:20, John *Baptist* hath sent us.
28, greater than John the *Baptist.*
33, John the *Baptist.*
9:19, John the *Baptist.*

BAPTO, from which we get *baptizo*, is never used with reference to baptism. It is found three times as follows:

Luke 16:24, *may dip* the tip of his finger.
John 13:26, sop *when* I *have dipped* it.
Rev. 19:13, vesture *dipped* in blood.

In the above we find the Greek *baptizo* used eighty times, seventy-eight times rendered *baptize, baptized,* etc., and one time each wash and washed. *Baptismos* is three times rendered washing. But when we remember the Jewish washings of cups and pots, and brazen vessels,

tables, couches, persons, and things mentioned among the traditions of the elders and in the Law, were for ceremonial cleansings and were all performed by immersion, we will have the correct idea. Nothing was ever cleansed since the world stood, by sprinkling water upon it. *Not one instance can be found.* "*Baptismos* is never connected with Christian baptism. We have one hundred and twenty occurrences of *baptizo, baptismos, baptisma, and baptistees,*" but not one instance where any one of them is rendered by sprinkle or pour.

That the Jews understood the washing of the flesh to mean, bathing the whole body, may be seen in the case of Naaman, 2 Kings, 5:10-14.

"And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

How did Naaman obey the command?

"Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean."

He was commanded to "wash," and he "dipped himself." Did he obey the prophet? The best evidence is found in the language, "He dipped himself seven times in Jordan *according to the saying of the man of God.*" And God approved his act by healing him.

Would God have approved the act had it not been what was commanded? 'Tis needless to

ask. This can be made wonderfully helpful in the study of the Jewish washings.

"The word dipped which expresses the act performed by Naaman, is from the Hebrew word *taval*, which the seventy Jews who translated the Hebrew scriptures into Greek rendered *baptizo*, the very word which our Lord subsequently employed to indicate immersion. Then, as King James' translators gave us *dip* as the English equivalent of *taval*, and the Jewish translators gave us *baptizo* as its Greek representative, it follows that, in the judgment of the seventy scholars who made the Septuagint, and the forty-seven who made the common version, *baptizo* in Greek, and *dip* in English are synonymous. And since things which are equal to the same thing, are equal to each other, it follows that *baptizo* in Greek, and *dip* in English, being equal to *taval* in Hebrew, are equal to each other, hence *dip* is demonstrably the proper translation of *baptizo*."

IS IT TOTAL DEPRAVITY?

I once heard a preacher of a denomination that boasts of a learned ministry, preach on the action of baptism. He ridiculed the idea of immersion when he referred to the washing of beds and couches. "The idea! Think of immersing our beds, lifting the great feather ticks soaking wet from their bath of water." And the minister lifted his eyes from reading

his little essay, to catch the approving smile of the good old sisters, and he caught it. Think you that man knew that when he ridiculed the idea of immersing a bed, or couch, he was laughing at his Saviour?

Jesus says, "Take up thy bed and walk." But the idea of taking up a straw tick, full of straw, a feather tick of thirty pounds weight, the covering, and the bedstead, and walking away with it! You see the point. That man did not know that a bed in Palestine consisted of a blanket, or robe, that a man could roll up, and carry under his arm with the greatest ease, and that frequent spreading upon the ground rendered frequent washing an absolute necessity; or, knowing it, he purposely kept it from his people. In one case he was too ignorant to be a teacher, in the other too dishonest to run a "bucket shop." If this shall seem harsh to the reader, let him remember it as indicative of my contempt for dishonesty in the pulpit.

Again, to prove his point he referred to Lev. 14:50-52, and to show the utter impossibility of it being a dipping or an immersion, he raised the question how could all these things, "cedar wood, and hyssop, and the scarlet, and the living bird" be immersed in the blood of one little bird? Did that man fail to see that the very verse he was commenting on says the bird was to be killed in an earthen vessel over

running water, and that the blood of the bird and the running water were to be mingled, and the living bird dipped in the mixture? I do not believe it.

I mention these things to show to what extremes men can go, to save a pet theory that is not so much as mentioned in the entire Bible.

Some men are ignorant because it better serves their unscriptural purposes. Ridiculing the idea of an immersion when the verse tells just how the dipping or the immersing can be performed is dishonest; and when done by a fairly well educated preacher is dishonesty in the extreme.

In the light of what we have examined, is sprinkling a New Testament ordinance?

The history of the matter tells us plainly, and repeatedly, that it is not; but, that immersion was the prevailing practice of the church for 1,300 years. By this investigation

WE HAVE LEARNED

(1) that sprinkling originated in Africa in the second century, among the ignorant and superstitious Catholics; but no law was made concerning it, until the seventh century.

2. That "John Calvin was the first man among Protestants to change the ordinance of baptism."

3. We learned why the change was made, viz.: The Bishops said, "the devil of immer-

sion ought to be legislated out of the realm it was so troublesome." And Calvin said: "The Church hath granted to herself the privilege of somewhat altering the form of baptism, retaining the substance, that is, the words"

Let us pause and ask Calvin what the "form of baptism" was before he changed it. Listen to his answer: "The word *baptizo* signifies to immerse, and it is certain that immersion was the practice of the ancient Church."

4. We learned the meaning of *baptizo* from the most eminent scholars, and lexicographers, who say it means "to immerse, and that sprinkle and pour are entirely out of the question"

5. We learned that the Old Testament says *not one word* about sprinkling unmixed water upon any person or thing.

6. We found that the New Testament does not speak of sprinkling water for any purpose: and that Jesus never used the word *rantizo* (sprinkle)

7. We learned that we cannot find one standard Greek-English Lexicon that defines the Greek word *baptizo* by sprinkle or pour. All this teaches us that "sprinkling for baptism" is a part of the "doctrines and commandments of men," and hence all who teach this innovation, worship God in vain. Mark 7:7.

If Jesus intended His Church to sprinkle water upon penitent believers, is it not passing strange that He never said so? As baptism is a New Testament ordinance, if sprinkling water upon a person is baptism, is it not marvelous that the New Testament is as silent as the grave upon the subject?

If sprinkling is baptism, then God has given us the wrong book, for sprinkling or pouring mere water upon any person or thing for any moral, ceremonial or religious use was never done by divine authority since the world began.

I know these things are true for I have made a careful examination of this subject. If you, kind reader, can find *one* verse of scripture where the sprinkling or pouring of water is commanded, I will yield the point. If you cannot find one such scripture, why do you adhere to the doctrine?

Baptism is to be administered in the name of Jesus Christ. "In the name of" means by the authority of. Every time a preacher sprinkles water upon a person and says, "In obedience to the command of Jesus Christ I baptize you," he says what is positively untrue; for such a command, precept, or example cannot be found between the lids of the Bible.

Every one may know this if he will take the pains to examine God's book.

To perform an act and say that you do it in the name of the Father, Son and Holy Spirit, when neither of these august personages say one word on the subject, is getting as far from the truth as it is possible for a man to go. A preacher must have little to do, that is important, when he can spend his time in preaching, and teaching something, about which the Holy Spirit has failed to communicate a single idea. "But," says one, "out of your own mouth you condemn yourself, for the word *immerse* is not in the Bible, and you are contending that nothing else is baptism."

Let us study carefully the following chapter and learn why the word immerse is not in the Bible.

CHAPTER X.

WHY THE WORD IMMERSE IS NOT IN THE BIBLE.

IT may be interesting to learn why the word IMMERSE IS NOT IN THE BIBLE. Let history tell. When King James called his wise men to translate the Bible, which work was completed in 1611, the King gave them fourteen rules to govern them in their work. Two of the rules I will quote: 1. "Old ecclesiastical words must be kept, as, the word church must not be translated congregation, etc."

2. "The ordinary Bible, read in the church, commonly called the Bishop's Bible, to be followed, and as little altered as the original will permit."

(*See Lewis' history of the English translations of the Bible.*)

The "Bishop's Bible" was a translation made by the Bishops about 1561.

At this very time the "new doctrine of Calvin," viz., sprinkling, was being sharply discussed. Many of the Bishops were in favor of abolishing immersion, which at that time was enforced by the law of England, and substituting sprinkling in its stead. These proud and unscrupulous bigots used every means to bring

about the change, even going before Parliament and preaching on the subject, affirming that "the devil of immersion ought to be legislated out of the realm, it was so troublesome."

It was during this heated controversy, that the Bishops made their translation. When they came to the word *baptizo*, what did they do? What could they do? If they were to translate the word, it would "legislate the devil of immersion" *into* the realm, instead of "legislating it out." A happy thought came to them; and what was it? We will not translate the word at all, but transfer it from the Greek, into the English language, and give it an English termination. That is, they dropped the Greek letter *omega* at the end of the word, and substituted the English letter e. *Baptizo* is the Greek, baptize is the same word anglicized by giving it an English termination. The Bishops did not translate the word, but left it in the Greek, to cover up their pious fraud, as we shall presently prove.

That you may be able to form some opinion of the honestly and piety of these Bishops, let me remind the reader that it was by the decree of these same Bishops that many people were bitterly persecuted, banished, burned to the stake, and tormented in the most devilish manner simply because they could not believe

and practice what these wicked and godless Bishops taught.

How did it please these time servers to regard the word as one of the "old ecclesiastical words," spoken of by the King, which they were warned to keep? How did the King and his partners obey the law? In the Septuagint Greek, 2 Kings 5:14, in Isa. 21:4 and Job 9:31, *et. al.*, they found the same word *baptizo*, but in these places they translated it. In Matt. 26:23, Mark 14:20, Luke 16:24, and in John 13:26, "where the same Greek words occur they disregard their age, and their ecclesiastical nature," and translate them into plain English; but where these words stand connected with Christian baptism the Bishops *never* translated them. How did they come to be "old ecclesiastical words" in one place and not in another? Simply that these men might carry their point, and get rid of the "devil of immersion." The certain and unavoidable conclusion of this matter is, the reason the word immerse is not in the Bible is because the *Greek word baptizo* was not translated, but was left in the Greek for reasons that are apparent. Whenever and wherever you find the word translated, it is rendered by immerse, dip, plunge, or a word of kindred meaning, but never by the words sprinkle, pour or purify.

In this investigation more than forty of the

most eminent scholars, historians and lexicographers have been called to testify. Not one of them is an immersionist. If they were biased on this subject it would be in favor of sprinkling. Yet in the face of all their teaching and practice, when they come to write the history of the Church they tell us that for thirteen centuries the prevailing practice was immersion. When they, as scholars, come to define the Greek word that Jesus used when He commanded the Apostles to "teach all nations, *baptizontes* (immersing) them, they. with one accord, say it means to immerse and never to sprinkle or pour.

If such men as Liddell and Scott, E. A. Sophocles, Herman Cremer, and Thayer, do not know the meaning of a Greek word that is as common in the Greek language as immerse is in the English, or, if knowing the meaning, they have failed to reveal it to us, how do we know but they have deceived us in regard to thousands of other words?

But this is not a supposable case. The foremost scholars of the world are not so ignorant as not to know, neither are they so depraved as to make it possible for them to so deceive the people.

If we may not know that the history given to us by these men, is true, and their definition of words correct, then there is no possible way of knowing anything that our eyes have not seen, or our hands handled.

After all that has been said, some inquiring mind may raise this question:

Why do these learned men, many of whom are eminent divines, practice sprinkling instead of immersion, when they all say that *baptizo* never means to sprinkle, and that immersion was practiced by the Apostles?

CHAPTER XI.

WHY PREACH ONE THING AND PRACTICE ANOTHER.

THIS is a proper question, and at first thought quite difficult to answer.

I will use the Yankee's method, and answer the question by asking another. Why do these wise men teach and practice many other things about which the Word of God says *not one word?* Where do you read about babies being members of the church? Where do you read about infant baptism, and god-fathers and god-mothers? In what chapter do you learn that baptism came in the room of circumcision? In what book did you read, "that we are justified by faith only is a most wholesome doctrine and very full of comfort." Jas. 2:24.

You learn all these things in the Methodist Discipline, a book that did not have an existence for more than 1,700 years after the New Testament was written. Whence came the idea that none but the priests should partake of the communion wine? Jesus, who instituted the supper, said to the Disciples: "Drink ye all of it." From whence came the doctrine of auricular confession? Auricular means "told in the ear." Hence auricular confession is, confessing in the ear. A Roman Catholic

custom by which the Church, through her priests, is enabled to extort from the worshipers a confession of their sins.

Where did the doctrine of transubstantiation originate? This means that by the prayer of the Priest the "bread and wine of the Lord's table, are changed into the actual body and blood of Christ." Prayers for the dead, and, selling indulgences; that is, if you pay a certain sum of money, the Pope or Priest will indulge you in your sins, and remit the temporal punishment due to sin. Immense sums of money have been gathered into the coffers of the Roman Catholic Church through the practice of this abomination.

The Roman Catholic Church teaches that when a man is ordained a Priest by a Roman Catholic Bishop he receives power to forgive sins. The Bishop uses the following in the ordination service: "Receive the Holy Ghost; whose sins you shall forgive, they are forgiven them, and whose sins you shall retain, they are retained." This was the power conferred by the Saviour upon the Apostles, and they as a rule exercised the power by pointing men to Jesus who alone had power to forgive sins.

At the fourteenth session of the Council of Trent, held under Pope Julius III, Nov. 25, 1551, it was decreed that all Priests, "even those who are living in mortal sin, exercise the power of forgiving sins, as the minister of

Christ, by the power of the Holy Spirit conferred upon them in ordination," and the council further adds, "that those who contend that wicked Priests have not this power are grievously in error."

The idea that an immoral and ungodly man can forgive sins, or retain sins, and that the declaration comes with the force of a judicial act cannot be believed for a moment, save by the mind that has received its training along this special line, and every item of testimony pointing in this direction is as foreign to the teachings of Jesus as the sin of witchcraft.

St. Alphonsus Liguori, who was canonized by Pope Gregory XVI, in 1839, and made a Doctor of the Church by Pius IX in 1871, says in his work on "The Dignity and Duties of the Priest": "The Priest holds the place of the Saviour himself when, by saying '*ego te absolvo*,' he absolves from sin. This power which Christ received from His eternal Father, He has communicated to His Priests. To pardon a single sin requires all the omnipotence of God. But what only God can do by His omnipotence, the Priest can also do by saying '*ego te absolvo a peccatis tuis*.' * * The priest has the power of the keys, or the power of delivering sinners from hell, of changing them from the slaves of Satan into the children of God. And God himself is obliged to abide by the judgment of His Priests, and either not

to pardon or to pardon, according as they refuse or give absolution."

This same Liguori wrote a book, possibly the one above mentioned, which was endorsed by the Pope.

It is one of the most immoral books in the English language. It would make a decent man blush with shame to read it, and yet we read about such men standing in Jesus' place and pronouncing the remission of sins.

These are Papal doctrines, born in the mind of some corrupt Pope or Priest, during the age when the "Holy (?) Catholic Church" would burn a man to death, bore his eyes, cut out his tongue or stretch him on an iron bedstead if he was too short, or cut his feet or head off if he was too long to fit the bed, if he dared to deny any of the doctrines of the Church, or make a new and valuable discovery.

Do you find any of these doctrines affirmed in the New Testament? None but the bigot will say yes. Even the Catholic will not claim it. He sets aside the whole difficulty by declaring that the "Church has a right to change the ordinances to suit herself."

Would that the people were well read on the subject of Romanism. It is the most gigantic system of ignorance and oppression that ever cursed the earth.

From whence came the doctrine concerning infants, elect and non-elect? The little inno-

cent ones who are so unfortunate as to be of the non-elect, though they have never performed a single act, either good or bad, must be consigned to the regions of the damned. And to intensify the comforting and consoling doctrine(?), please remember that the decree that relegates them to the dark abodes of the condemned, was made in the "secret councils of God before the worlds were framed."

This heathenish doctrine is found in the Westminster Confession of Faith, a book that was not written for 1,600 years after Christ.

Explain how intelligent men can teach that infants go to hell, and you have explained how they can teach that immersion is scriptural, and at the same time practice something entirely unlike it.

Does the Bible say anything about "Total Hereditary Depravity?" Not a word. It is the "Calvinistic Baptist Confession of Faith" that teaches this doctrine, that makes a man as bad as the Devil; for Satan himself cannot be more than totally depraved.

This doctrine our Baptist brethren have inscribed upon their battle flag, as the following extract from a paper of recent date proves:

> We wish it distinctly understood that, with all true Baptists, we hold and teach the Bible doctrine of the total hereditary depravity of the sinner.—*Baptist Flag.*

"Bible doctrine!" Will the "*Flag*" give the chapter and verse? One statement from the

Holy Spirit will outweigh all that men can say on this subject. The doctrines of unconditional election and total depravity have made more infidels than all the Ingersols that ever lived.

The Church voting to decide if a penitent believer shall be baptized.

This is purely Baptist usage, in regard to which the Holy Spirit says not one word. It may be a good rule for the Baptist Church, but please, dear brethren, do not seek to govern the Church of Christ by this human invention. Demanding a Christian experience before one can be immersed is another practice that is wholly without any divine warrant. It does not keep out impostors. The Apostles could not keep them out; one of their number was a devil.

Cyprian relates a case concerning a nursing child "who so violently refused to taste the sacramental wine, that the deacon was obliged forcibly to open her lips and pour it down her throat."

It seems clear that men who could practice such unscriptural, not to say unreasonable things, would practice almost anything in the name of religion, if it only had the sanction of a robed and mitered priest.

For a thousand years during the dark ages, which lasted from the African war, A. D. 533, to the French revolution, A. D. 1793, perhaps

not one person in five hundred could read a word in the Bible. It was owned and controlled by the Roman Catholic Church. It was printed in Latin on purpose to keep it from the common people, and the Priests, many of whom were corrupt and licentious, explained the scriptures to the people according as it best suited their designing and unscrupulous purposes. During the dark ages thousands of errors crept into the Church, and by long practice they came to be regarded as sacred. Generation after generation was trained up in the belief and practice of these unscriptural doctrines.

The idea of the infallibility of the Pope, gave birth to the kindred idea that "the Church had the right to change the ordinances of the Church to suit herself," and these doctrines laid the foundation for untold error and corruption, which was received by the people in all good faith, because they believed in the Pope and Priest, more than they did in Jesus Christ, since they knew more about them.

"Old ecclesiastical words" with erroneous ideas attached, were accepted by an ignorant people, who had implicit faith in their Priest. When light began to dawn, and the Reformation came, in the sixteenth century, it found these errors, hoary with age, so deeply grounded in the minds of the people, that ignorance,

superstition, and bigotry, could not be prevailed upon to abandon them.

The intellectual light of the nineteenth century, flashing and bright, and piercing as the electric glare, could not drive out the demons of error. They had had undisputed possession too long. The reader can verify this statement. For example: The sprinkling or pouring of water for baptism is not mentioned in the entire Bible, as you will see if you will examine. But you see churches to-day practicing this invention of man with as much confidence, apparently, as if the God of Heaven had commanded it. Why does the preacher practice sprinkling? Because his church creed or book of discipline teaches it. Why does the person submit to it? The babe submits because it cannot help itself; and the believer because the preacher tells him it is all sufficient.

Tell me why men teach many things about which the Holy Spirit never communicated a single idea, and you will have answered the question, "why do men teach and practice sprinkling and pouring for baptism, and at the same time admit that the New Testament teaches immersion only?"

CHAPTER XII.

A CRUMB OF COMFORT.

"A CRUMB of comfort" is enjoyed by the effusionist from the fact that Webster speaks of baptism being administered by sprinkling. It will be well to remember that the men who write dictionaries do not make the meaning of the words. They simply define the words as used by the best writers and speakers. Should the meaning of the word ever be changed from immerse to that of sprinkle, it would be no argument in favor of sprinkling for Christian baptism, since the question does not hinge upon what the word *baptizo* means *now*, but what did it mean when used by Christ and the Apostles.

Another grain of comfort is found in the statement that a

MAJORITY PRACTICE SPRINKLING.

Such a statement proves that the man who makes it is very poorly posted, for it is just *seven points* from the truth.

When the Council of Ravenna (Catholic) granted to the Papal world the privilege of sprinkling, we must not conclude that the millions of Germany, France, Spain, Portugal,

Italy and England at once accepted the privilege. Not so. Catholic France rejected it. England held on to immersion for three centuries more; so did other states of Europe. And a very large part of the Catholic Church holds on to the *Apostolic custom to this day.*

The whole church practiced immersion for thirteen centuries, and half of it for eighteen hundred years, and the balance for fourteen and sixteen hundred years. There are to-day 85,000,000 souls in the Greek Church.

From the days of the Apostles down to the present time, the Greeks have practiced immersion.

There are many Protestant bodies that practice immersion. There are comparatively few, outside of the Roman Catholic Church, who have not been immersed. About seven persons have been immersed to every one that has been sprinkled.

Alas! how mightily the truth has blasted many an error. One verse of scripture, affirming, approving or even hinting at the doctrine of sprinkling water upon people, and calling it Christian baptism, will overturn everything that I have said in favor of immersion. But where is the scripture? And echo answers where? Let some wise man find it, and settle this "fool," (I speak after the manner of men) forever.

CHAPTER XIII.

WHAT DID JESUS MEAN?

WE have no way of arriving at the meaning of a law, but by the words used in publishing the law, and we must know the meaning of the words.

All intelligent law-makers and law-givers use words in their ordinary acceptation. If used otherwise there is an explanation of the reason why they are used in an *extra*-ordinary sense.

In the commission given to the Apostles by Jesus, as recorded in Matt. 28:19-20, we find the instructions that were to guide them in their work of completing the Kingdom of God, and of making known the terms of admission, and the benefits to be enjoyed by every one who would become a citizen thereof. In this commission Jesus says, "Go teach all nations, baptizing (*baptizo*) them," etc. What did He mean when he said "baptizing?" If we do not know what He meant we do not understand Him, and hence cannot obey Him, and yet He commands us to be baptized (Acts 2:38). This places our Lord in an awkward attitude before intelligent persons, and shows the utter foolishness of saying "we do not know what He

meant." Or, He meant two or three things, either one of which is as different from the other as immerse is from sprinkle, or as pour is from immerse or sprinkle.

We must arrive at the meaning of words by consulting our best writers and speakers. This has been the burden of our task in this little work.

We have called up scores of men who lived before Christ and since; literary men,—famous for their Greek lore: the best historians, writers of our greatest encyclopedias, the best lexicographers the world has given us, and our most scholarly translators, and without a single exception these men affirm most positively that the word Jesus used when He said "baptizing (*baptizo*) them," means *immerse*, and that it does not, and never did mean, sprinkle or pour. If we may not come to this conclusion without a doubt, then we can never arrive at the meaning of any law, command, or promise made in former times, and hence all our history is a perfect failure, incomprehensible and inexplainable. But this, nobody believes.

We can, and do, arrive at the correct meaning of all words used in all languages. Jesus said, "Go teach all nations, *immersing* them." Peter, in Acts 2:38, said, "Repent and be *immersed*." Luke said, Acts 8:38, "They both went down into the water, both Philip and the eunuch, and he *immersed* him."

And so, according to the testimony of this great cloud of witnesses that we have heard testify, in every place, where the word baptize is found it should be rendered by the English word immerse. If there is a shadow of a doubt in regard to this statement, then it is doubtful if the most learned Greeks know the meaning of one of the most common words in their language. This reduces the question to an absurdity, and removes every doubt in the mind of the thoughtful. In His conversation with Nicodemus Jesus said, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God." John 3:5. This statement was made in the beginning of our Saviour's public ministry, and contains the same thought as the commission, given to the Apostles at the close of His public ministry, viz., the way into the Kingdom or Church. By reference to, and a study of, Matt. 16:13-21, you will learn that the "Kingdom" spoken of by Jesus and His "Church," are one and the same thing. I have never found a creed or confession of faith, and I have examined not a few, that does not quote John 3:5 in their baptismal formula.

This means that the writers of those documents and the church to which they belong, understand the words of Jesus, "born of water," to refer to baptism. And in the light of what we have learned it was an immersion;

and in the light of common sense it was an immersion, since a person cannot be *born* of something that is less than himself. Paul says in Col. 1:24 that the Church and Christ's body are the same. The government that Jesus set up on earth is called "My Church" (Matt. 16-18; "His Body" (Col. 1:24); "His Kingdom" (Col. 1:13), and the way into this divine government is clearly and minutely marked out in the New Testament, which is the constitution of Christ's Kingdom or Church.

In Romans 6:3 Paul says we are baptized (immersed) into Jesus Christ. Hence we are immersed into "His body," "His Church," "His Kingdom," since these are all one and the same organization.

Now we are prepared to ask, can a person be sprinkled into Christ, or His Church? Will sprinkling meet the requirement of the command? Did Jesus say, "Go teach all nations, *sprinkling* them"? Did He say, "He that believeth and is *sprinkled* shall be saved?" Did Peter, on Pentecost, say, "Repent and be *sprinkled?*" Will doing something that Jesus never commanded meet the requirement?

Will our thinking it is right make it right? If so, then Jesus ought to have said, "Do what you think is right, and you shall be saved. But some will say, how can one do more than what he honestly believes is right? He cannot. But, can a man honestly believe that sprinkling

will answer the purpose when Jesus never said a word on the subject? Is it possible for a man to honestly believe he obeyed the law when he did something that the law says not one word about? There is not one word said in the Bible about sprinkling water as a religious ceremony. It is the Discipline and the Confession of Faith that says sprinkle; and if we can be saved by obeying these things, as well had Jesus never spoken.

Let us take one example that will apply in every case. Naaman (2 Kings, 5) was commanded to go and dip himself seven times in the river Jordan. The promise was, "and thou shalt be clean." The means selected as the channel through which Naaman should become the recipient of God's favor, were the river Jordan, and the act of dipping seven times. Suppose Naaman had made a mistake and went to some other river, honestly believing it was the Jordan. Would he have been healed? Or, suppose he had dipped the water, and sprinkled it upon himself, seven times, instead of dipping himself seven times in the water. Would he have been healed? To say that he would is to say that he would have been healed without obeying the prophet of God. (This being true, there is no meaning in a divine command.)

Faith, *repentance* and *immersion* constitute the divinely appointed way through which we

may approach Christ, receive the forgiveness of our sins, and enjoy the benefits of the Kingdom of God's dear Son.

Faith, *repentance* and *sprinkling* is another law altogether, concerning which God has revealed nothing.

The moment we change a divine law in the least particular, that moment it ceases to be God's law, and becomes man's requirement. God is not bound by man's law, but is, to all intents and purposes, bound by His own law.

Suppose the State law says, the dead animal shall be buried, or the owner thereof shall be fined in the sum of twenty-five dollars. The animal dies, and the owner sprinkles a small particle of dust on the dead body.

On trial for violation of law, he pleads that he was honest in believing that he had met the full requirement of the law. Would any judge or jury excuse him? No! Why not? So long as he fails to show that the law says sprinkle, just so long would he utterly fail to convince the judge that he was honest. He might plead that somebody told him that sprinkling the dust would answer, and it was much more convenient. The quick response would be, it is not a question of man's say-so, but how reads the law?

One says, "I honestly believe sprinkling will do." But whose word do you honestly believe? It cannot be God's or Christ's word,

for they say nothing on the subject. It is the Discipline, the Confession of Faith, and the Catechism that you honestly believe.

Let me remind you that a man may be honest, and at the same time be a very great sinner. Saul was honest when he was persecuting the Christians, yet after his conversion he tells us he "did it in all good conscience," but was the "chief of sinners." "What if one *thinks* he has been baptized when he has not?" He certainly is *mistaken.* Suppose he *really* thinks he has. Then he is *really* mistaken. But if he *honestly* believes it? He is *honestly* mistaken. These questions are all founded on the belief that a *real, honest mistake,* sprinkling, is as good as *immersion.* If it were possible for an intelligent person who may know the will of Christ, to make an honest mistake at this point, it might be counted for righteousness, for ought we know, but such a thing is not possible, seeing the Word of God says nothing on the subject of *sprinkling for baptism.* If you refuse to be immersed you reject the counsel of God against yourself (Luke 7:30), and remain out of Christ, for Paul says, "we are immersed into Christ" (Romans 6:3), and are without the promise of pardon, for Jesus says, "he that believeth and is immersed shall be saved" (Mark 16:16).

I cannot help it because Jesus did not say sprinkle. I would have been just as well

pleased. We are not responsible for what He *did* say, but we will be held accountable if we do not do what He says. Remember His words, "Why do you call me Lord, Lord, and do not the things that I say?"

CHAPTER XIV.

OBJECTIONS ANSWERED AND DIFFICULTIES EXPLAINED.

THE places where immersion was anciently administered is a convincing argument in its favor. It was first performed in rivers (Matt. 3:13, Mark 1:5), and where there was much water. They went down into the water, and came up out of the water, which would be the most unnatural thing, and absolutely useless, if the water was sprinkled upon the person. "John was baptizing, immersing, in Enon near to Salem because there was much water there," the narrative says. Our Pedobaptist friends see the long trains of camels and dromedaries of Arabia coming off their long journey, and these thirsty animals must have something to drink, and the kind-hearted John has pitched his tent in this place for their accommodation. If the record so declared we would have no difficulty in believing it.

They imagine that the benevolent John, who always kept a basin of water, and a squirt-gun, or a bunch of hyssop, upon his table for the purpose of baptizing, *immersing*, all who came to him, was *camping* here to accommodate the animals.

The sacred record says John was *immersing* in Enon because there was much water there, and we believe what it says.

A lady once asked me if I thought Jesus was immersed in the Jordan. I told her I did. She remarked, "Our preacher was a missionary to the Holy Land, and he recently lectured on Palestine in this town, and he said the waters of the river Jordan run so swiftly that a person cannot stand up in the stream."

The believers in sprinkling seemed to take it for granted that the river is rapids, from end to end, and from bank to bank. Whether the dear preacher purposely deceived the credulous people, I do not know, but of one thing I am quite sure; a man who does not know that such a statement is utterly false, is too ignorant to be a teacher of the people. Lieut. Linch's official report of his survey of the river from the Sea of Galilee to the Dead Sea, and every traveler to the Holy Land after whom I have read, are my authority for the above statement.

Dean Stanley describes a scene that occurs at the Jordan every year. He says:

"Once a year, on Monday in Passion week, the desolation of the plain of Jerico is broken by the descent from the Judean hills of five, six or eight thousand pilgrims. They dismount and set to work to perform their baths; * * some plunging in naked, most, however, with white dresses. * * Most of the bathers keep within the shelter of the bank where the water is about four feet deep."

Quite recently Dr. Talmage made a trip to Palestine. Among other interesting things he gives the following account of a baptism in the Jordan river:

"Think how I felt when I reached Jordan after sleeping the previous night in the ruins of Joshua's Jerico. Think how I felt when a man in our party came and asked me to baptize him; he wished to be immersed in the very water where our Saviour was baptized. I found the candidate a professing Christian and an earnest man and I consented. There was a sheik who preceded our caravan, and his robe was just like a baptismal robe, and I put it on. We found another white robe for the candidate. Then, standing on the shore of the Jordan, I read from my Bible the story of the baptism of Christ, when the spirit of God descended like a dove from heaven, and a voice was heard, saying, 'This is my beloved in whom I am well pleased.' My daughter wrote out some copies of a favorite hymn which we sang at home, and all present, friends, pilgrims and strangers, joined in singing it there onJordan's banks. Then we went down into the water and under the willows, still green in mid-winter, I baptized a Christian. That was the most overwhelming moment of my life."

The Methodist preacher who saw such a rushing torrent that a man could not possibly be immersed in the stream, and Dr. Talmage, who "went down into the water" and immersed a man, seem not to have looked at the Jordan through the same glasses. I turn aside to make a single reflection.

The Dr. says, "I baptized a Christian." If a man is a Christian he is one because he has been naturalized, and is a citizen of Christ's Kingdom.

Jesus says, "except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Jesus would have the birth

of water (immersion) and of the Spirit in order to his entering into Christ, or His Kingdom; the modern teacher would have the man immersed because he is in Christ. If the man was a Christian when he was immersed he was already in Christ; into what, then, was he immersed? Study Romans 6:3.

But to resume our purpose. It is argued that Philip could not have immersed the eunuch because they were in a desert, and water sufficient could not be found. The record says the eunuch was immersed. Ask any Greek scholar to translate the sentence, and see if he does not render the word *baptizo* by the word immerse. The man has not yet been found who says it should read, "he sprinkled him." Besides, it does not say they were in a desert, but on the "way that goeth down from Jerusalem to Gaza, which is desert," or deserted. The *deserted* Gaza. Gaza had been utterly destroyed by Alexander and its magnificent ruins were literally deserted, and it is spoken of by Strabo and other Greek geographers, as well as by the sacred writer, as the "deserted Gaza." *See Prideaux's Connections, and Keith on the Prophesies.* The fact that they "went down into the water" is significant. If only a drop of water, or at most a cup of water was needed, it would not have been necessary for the nobleman to have descended from his chariot. But how did this man get the idea

that he ought to be immersed? Had the preacher discoursed to him on this subject? Luke says, "Philip preached unto him Jesus." There is but one answer to the inquiry. To "preach Jesus," after the apostolic way, includes minute instructions on the subject of immersion. The modern preacher who is prejudiced against the frequent mention of this subject while preaching to sinners has no scriptural warrant for his timidity. He preaches Jesus correctly, who gives immersion the same prominence that was given to it by the Apostles.

Perhaps the reader would be surprised upon examination of the Acts of the Apostles, to find that immersion always occupied a place in the preaching of inspired men, when they were discoursing to sinners. You will find it in John's ministry, and Jesus ratified the divine ordinance by submitting to it himself. In His last words on earth He commanded every believer to be immersed, and the Apostles did not fail, from the beginning to the close of their ministry, to reiterate the divine proclamation.

It is urged with no little emphasis that the 3,000 converts on the day of Pentecost must have been sprinkled, as the Apostles could not immerse so many in one day. Let us see. How much time will it require to immerse a person? Hold your watch and count the time

while you walk as you would if going into the water, and you will find that in one minute you can walk seventy feet, with the greatest ease. This would be thirty-five feet into the water and thirty-five feet returning. It is very seldom one would have to walk so far, to find water of sufficient depth. This experiment will convince the most skeptical, that one minute is plenty of time to immerse a person. Peter began his sermon at the third hour, or nine o'clock. Let him preach three hours if you wish, adjourn one hour for dinner, and begin immersing the believers at one o'clock. They have five hours in which to complete the work. If a person can immerse another in one minute, how long will it take twelve persons to immerse 3,000? Now we have a simple problem before us that a mere boy can solve.

If one Apostle immersed one person in one minute he would immerse sixty persons in one hour, and twelve Apostles would immerse twelve times as many, or 720 persons. If 720 are immersed in one hour, how long will it take to immerse 3,000? As many hours as 720 are contained in 3,000, which are four and one-sixth, or four hours and ten minutes; or fifty minutes before the close of the Jewish day, the last candidate would emerge from the water.

Thus by actual figures this objection against immersion is answered beyond the possibility of a doubt.

Another favorable argument of Pedobaptists is, the scarcity of water around Jerusalem.

Not water enough around Jerusalem to answer the demands of immersion?

A ten-year-old lad that would urge such an objection, ought to have to stand on one foot, and wear the "dunce cap" until he would recant. Jerusalem was many times besieged. Nebuchadnezzar, Alexander, Ptolemy, Titus, *et. al.*, encompassed Jerusalem with their mighty armies, and the city was besieged for many days at a time. Can an army subsist in a country where there is not sufficient water in which to immerse a person? The simpleton can answer this question correctly. Let us make some more figures for the benefit of those whose prejudice is so great as to render them almost blind. There were a number of pools around Jerusalem. Some of them are there to-day, and the people use them as they did in the days of Solomon. The Upper Gihon was 315 x 208 x 42 feet deep. Lower Gihon 592 x 275 x 42 feet. Siloam 50 x 18 x 19 feet. Bethesda 360 x 130 x 75 feet. Hezekiah 152 x 126 feet. These pools were all outside the walls of the city, and were public pools.

By a simple calculation you will find that the surface measure of these pools is about *seven acres*. Was there water enough around Jerusalem in which to immerse 3,000 people?

I dare not say no, for fear of being "turned out of the church" for lying.

But, they say, the enemies of Christ would not permit the Christians to use these pools. Wrong again, Mr. P——, for Luke says (Acts 2:47) that the disciples were in "favor with all the people."

An attempt is made to find support for their sprinkling in the case of the Philippian jailer (Acts 16). Their argument for sprinkling depends wholly upon the assumption that the ceremony was performed in the prison. But this, again, is in direct conflict with the facts in the case. The prisoners were in the inner prison. The commotion that transpired awakened the jailer, who, seeing the doors open, and supposing his prisoners had fled, was about to commit suicide.

Paul told him not to harm himself. The jailer sprang into the inner prison and brought them out. They preached to him. He took them some place, washed their stripes, and was immersed. Then he brought them *into his house*, a thing he could not have done had they not first gone out of the house.

Where they went while out of the house, the historian does not say, only, the jailer took them some place where the Apostles' stripes could be bathed, and the jailer and his household could be immersed.

The most natural supposition is that they

went to the river Gangites, a deep, rapid stream that washed the city walls. The modern name of the stream is Angista.

Another favorable stronghold of the "sprinkler" is household baptisms (immersions). Bear in mind this fact, the sacred and inspired penman says the households were immersed. I cannot see how household immersions can furnish any argument in favor of sprinkling. But our neighbors seem to think that in so many households there must have been some babies, and of course they would not immerse the tender babes. From the time sprinkling was invented, and for hundreds of years afterwards, the babies were immersed, and the Greek Church, one of the strongest religious bodies, still observes the ancient, and Apostolic form. Count the households in your community where every member is old enough to be responsible for himself, and you will see that a household conversion is no proof of sprinkling. Let us take the case of Lydia (Acts 16), as this is a favorable resort of the Pedobaptist, and look at it minutely, as it may apply, in general, to every other case. It is assumed that Lydia was, or had been, a married woman; that she had children; that one or more of her children were infants and that her infant children were too young to leave at her home in Thyatira, 300 miles from Philippi, where she was selling her purples.

Here is a pet theory built upon four clear assumptions, not one of which can be strengthened by the shadow of proof. And yet, strange to say, this is about as good a thing as our friends can present in favor of sprinkling, or infant membership.

Would you buy a patent right of a stranger, assuming that it was good?

Would you buy a piece of land, assuming that the title was good?

But you will pile up assumption on top of assumption, and accept it as satisfactory proof of a doctrine, or a practice, about which there has never been an inspired word spoken or written, either by God, Christ, Holy Spirit or Apostles.

The conclusion of the whole matter is summed up in these words: If sprinkling water upon a person is Christian baptism, then God has given us the wrong book, for the Bible does not contain one word on the subject.

Let a person who never heard a word said on the subject of baptism, read the New Testament, and he will never get the idea that sprinkling is baptism.

An incident is related that helps to intensify this thought.

In the early settlement of Iowa and Nebraska, a missionary was traveling up the Mississipi, on his way to preach to the Indians.

On the boat he fell in company with an intelligent Indian, and after some talk, the preacher gave the Indian a New Testament, requesting him to read it, which the Indian promised to do. They separated. Time passed, and on a future visit to the same place the preacher fell in company with the same Indian.

After friendly greetings and mutual rejoicing, the Indian remarked: "Indian want white man to baptize him." This was glad news to the preacher, who at once began to make preparations for the solemn rite.

A small table was brought and a bowl of water placed thereon. The Indian watched the preparation with great and growing interest. His curiosity being excited beyond control, he asked: "What is white man doing?" "I am getting ready to baptize you," was the reply. The Indian looked puzzled and remarked: "How is white man going to baptize Indian *here?*" "I have the water here, and will soon be ready," said the preacher.

The Indian looked at the minister in blank astonishment and remarked: "White man can't get Indian in that bowl." "Oh," says the preacher, "I don't have to put you in the bowl." "How, how baptize Indian?" "I will dip my fingers in the water and place a little water on your forehead," said the preacher. The Indian looked amazed and con-

founded, and taking from his blanket a well worn copy of the New Testament, handed it to the preacher with the significent remark, "white man give Indian wrong book"—"white man give Indian wrong book." The Indian had read only the New Testament, and hence had only New Testament ideas on the subject. And as you cannot get out of a book something that is not in it, so the Indian could have no idea about sprinkling water, since it is not in the book.

If sprinkling is what Jesus commanded, and what the Apostles taught, and what the constitution of the New Testament requires, the preacher did give the Indian the wrong book, for the New Testament we have is entirely a blank on this subject.

A very large proportion of the religious scholars of the world have been immersed. Read a partial list and then learn why:

"Moody was immersed by Geo. H. Pentecost while at Northfield. B. F. Mills was immersed by a Baptist preacher at Northfield. N. H. Harraman, a wonderful revivalist around Boston, was immersed by S. Hartwell Pratt. Yatman, once editor of *The Christian City* in New York City, and the greatest Y. M. C. A. evangelist now living, was immersed. Munhall, a union worker with Moody, was immersed. Major Whittle and Mr. and Mrs. Clark Wilson were immersed. Sam Jones was immersed. Henry Varley, the great English evangelist, was immersed. Why were these distinguished evangelists baptized by immersion? Their answer is that when they gave Bible readings during their revivals and studied the Word of God topically they found immersion to be the form of baptism practiced by the Apostles. Is it not our duty to establish our plea in every city and town in this

country when the people are wanting it?"—*Christian Evangelist.*

And so the lesson teaches us, that if you receive your information from God's book, you will be correctly informed on all Bible subjects.

The educated religious world is of one mind, and confess that Jesus was immersed, that He commanded believers to be immersed, that the Apostles practiced immersion, that the primitive church practiced immersion up to the days of the apostacy, that the whole religious world practiced immersion for 1,300 years, and that the Greek word *baptizo* means immerse. All agree that if a person is immersed he has obeyed his Saviour in this particular.

Then if all would practice what they preach, and reject what they admit is doubtful, the vexed and wicked controversy would be forever settled, and one of the great barriers in the way of the unity of the people of God would be torn down. Had King James' translators translated the word *baptizo* there never would have been any controversy over sprinkling.

The Bishops who translated the Bishop's Bible, palmed off upon the people a cheat, and a pious fraud in order to carry out their wicked and designing purposes. This they did by leaving the word *baptizo* in the Greek, and King James' translators, in obedience to the King, followed them.

The conclusion of this whole matter is, there is no excuse for this sinful controversy. That person who contends for what all scholars say is right, and Apostolic, and scriptural, is not responsible for the contention. He *is* responsible, who practices something that has been in doubt ever since it was invented, and has not a shadow of scriptural authority for its existence.

We attach no undue importance to immersion. We find it in the Lord's commission to His Apostles along with faith and repentance, and we leave it there, and simply contend that it shall remain where Jesus placed it and that the invention of the Mother of Harlots shall not take its place. Faith, repentance and immersion are items in the law of pardon to which we are required to give heed in order to the remission of sins (Mark 16:16, Acts 2:38). Is it enough that a man has faith? All well informed persons will say no. Is repentance sufficient? Then why is anything added? Will it meet the demands of the Law of Pardon, if one is immersed? All Bible students will say no. What then?

The law must be fulfilled in every item, or it is not obeyed, and the law-giver is under no obligations to bestow his promised blessing. Would my Pedobaptist friend be willing to leave out the item of faith? With emphasis he says, "*No, sir!*" Hold, my brother, but

don't you leave it out when you sprinkle the babe! Would you leave out repentance? And the man says, "I would not." Then why would you leave out immersion? "Because I don't think it essential." But who made you a judge of the importance of Divine appointments? Besides, if it is not essential, it is *non*-essential; and what do you think of a being who can command a thing to be done that is entirely useless? This impeaches the wisdom of God, and dethrones Jesus Christ.

Each item in the Law of Pardon has its place, and its work, and cannot be dispensed with without wrecking God's righteous plan of saving sinners. The office of *faith* is to purify the heart (Acts 15:9). Repentance changes the life, as the meaning of the word indicates. Immersion changes the state (Romans 6:3). Without faith, then, our hearts would not be purified, and hence we could not please God (Heb. 11:6). Without repentance we would not turn away from our sins, and hence would perish in our sins (Luke 13:3). Without immersion we would remain out of Christ, and hence could never enjoy any of His promises, since all the promises of God are in Christ (2 Cor., 1:20), and we could not become "new creatures in Christ Jesus" (2 Cor., 5:17). We have seen that each item in the "Law of Pardon" has its place by Divine appointment, and

hence no man can tell which is the most important since it is *God's* Law of Pardon.

Change the immersion to sprinkling, and it ceases to be the law of God, and becomes the law of the one who made the change, and God is no longer bound by it. Immersion is one of God's positive enactments. A positive law is the highest test of loyalty.

There is no reason why you should obey, only because the law-giver says so; and the man who will not obey, is a rebel against the government of God, and hence unworthy of its blessings. But some will say, suppose a man cannot see that he is required to be immersed? Then he cannot see that he is required to believe in Jesus (Acts 16:31), nor to repent of his sins (Acts 2:38), nor to confess His name (Matt. 10:32), for these are just as plainly taught as immersion (John 3:5, Romans 6:3, Col. 2:12). Such a person will be saved upon the score of irresponsibility. But suppose a man sees that it is his duty to believe, and repent, but cannot see that it is his duty to be immersed? The case is not supposable, since the same verse that tells him to believe, tells him to be baptized (immersed) (Mark 16:16), and the same verse that tells him to repent (Acts 2:38), commands him to be baptized (immersed). And so it turns out "that the way is so plain that the way-faring man though a fool, need not err therein."

CHAPTER XV.

DESIGN OF IMMERSION.

THERE is design in every law of God. The system of salvation given us from Heaven is a reasonable service, hence there must be a reason for every part of it. The fact that I cannot understand the reason, and see the connection between the thing commanded and the promised result, does not for one moment prove that the reason is not a good one.

The Gospel of the New Testament is a system of redemption. It promises deliverance from sin to every subject. It contemplates a new man in Christ Jesus. It creates such possibilities as to enable poor, sinful man to become a new creature, washed, purified, and made fit to dwell in the paradise of God. This great remedial system has its parts, and every part its own peculiar work.

Faith and repentance cannot be made to exchange places. Faith is not holiness, but a means to this end.

Prayer, and a study of God's book are necessary to a full growth in Christ. But any one of these, to the exclusion of the others, would not obtain the desired end.

So of the positive institutions of the Gospel plan.

The Lord's Day, the Lord's Supper and immersion have their indispensable place in the Lord's redemption plan. Immersion is such an important part of the Christian system that it is spoken of and alluded to more than one hundred times in the New Testament. That it is a divinely appointed institution none can question. For what purpose was it designed? Let us make our appeal to the Apostles and Evangelists of Jesus Christ. What do they say about the design of immersion? Let us glance at the work of John the Immerser, who came to prepare a people for the Lord.

He preached the "immersion of repentance *for the remission of sins.*"

Hence it was an intensely interesting subject and of infinite importance.

"*For the remission of sins*" is a simple form of expression, easily understood. It was not an accident that the Heaven-appointed messengers said that immersion was for the remission of sins.

They were commissioned to make just such a declaration.

Immersion was ordained by Heaven, to be practiced for the remission of sins, and for no other purpose.

The sacred writer says, "John did immerse in the wilderness and preach the immersion of repentance for the remission of sins" (Mark 1:4); "And John came into all the country

about Jordan preaching the immersion of repentance for the remission of sins" (Luke 3:3). As certain as John's immersion was "*the immersion of repentance,*" so certain was it "*for the remission of sins.*"

Let us read the scripture on this subject.

"John did immerse, and preach the immersion of repentance for the remission of sins" (Mark 1:4). "The people of Judea and Jerusalem were immersed by him in Jordan confession their sins" (Mark 1:5). "Preaching the immersion of repentance of sins" (Luke 3:3). "Repent and be immersed every one of you in the name of Jesus Christ for the remission of sins" (Acts 2:38). "Arise and be immersed and wash away thy sins, calling on the name of the Lord" (Acts 22:16).

In these scriptures the design of immersion is as clearly expressed as a thought can be expressed by simple words. In Acts 2:38, above quoted, the words "repent," and "be immersed" are tied together by the conjunction "and," hence both are embraced in the same command, and look to the same end. Does God command man to repent because his sins are forgiven, or, in order to their forgiveness? To say yes to the first part of the inquiry is to say that God can, and will forgive man before he repents of his sins. This God cannot do without offering a premium upon sin, which would be to wreck His moral government. No

more can God forgive the man who will not be immersed, since it is an inseparable part of the same law by which God saw fit to bind Himself. What did Jesus shed His blood for? Let Him tell.

"For this is my blood of the New Testament which is shed for many *for the remission of sins*" (Matt. 26:28).

In Acts 2:38 Peter commands the people to "repent and be immersed for the remission of sins." Whether the word "for" in this sentence means because of, or, in order to, can easily be determined. In the two passages just quoted the word "for" comes from the same word, and is found in the same sentence, so that what it means in one sentence it must mean in the other.

Did Jesus shed His blood because the sin of the world was forgiven? Nobody who has any clear conception of the Gospel scheme believes this. The idea is absurd.

Jesus shed His blood, *for* or *in order to*, the remission of sin. Hence the expression *for the remission* of sins, means in order to the remission, or forgiveness, or pardon of sins.

As certain as Jesus shed His blood that we might be forgiven, just so certain are we to repent and be immersed in order that we may be forgiven, and none can escape this conclusion without destroying the force of language.

In Eph. 4:6 Paul says, "There is one Lord, one faith, one immersion." Now as there is but one immersion, and the New Testament affirms that the immersion practiced by John, and by the Apostles stands connected with the remission of sins, it follows that Paul's "one immersion" must be for the remission of sins.

We are not commanded to be immersed for faith, for repentance, for adoption, but for the *remission of sins.*

Not the sin of Adam, not for sins yet to be committed, but for past sins.

Every requirement in the scheme of redemption has its own specific design.

Faith purifies the heart (Acts 15:9) of unbelief, repentance will change the life from an immoral to a moral life (Matt. 3:8), and immersion changes the state (Romans 6:3, Gal. 3:27).

To change the state is to pass into a new relation; and to be related to a person, or a government, is something more than a mere sentiment or feeling.

A man may change his mind in regard to the United States, and he may be sorry that he is not a citizen thereof, but this does not constitute him a citizen.

There is a clearly stipulated *act* that he must perform before he can enter into citizenship; and this constitutionally provided act is for the purpose of changing his relation to this

country. This it does, and nothing more. So in regard to the matter in hand. A man changes his mind concerning Jesus and His government, and he may have a warm heart for the man of Nazareth, but unless a change of state takes place, the man never comes under the reign of Christ; he never places himself where Jesus says He will meet him, and pardon him; and hence he goes unpardoned, unsaved, unredeemed.

The promises of God are in Christ (1 Cor., 1:20). In Christ we are new creatures (2 Cor., 5:17). But how do we come into Christ, or under His reign, or become a part of His government? Paul says we are immersed into Christ. And as in Christ we are new creatures, or a new creation, because the old life is crucified with Christ, put to death, blotted out, by immersion, we are brought into possession of these blessings.

Many seem to think that immersion is a mere bodily act. How thoughtless! It is an act of the mind to which the body submits.

Immersion is not a ceremonial entrance into the church, as some erroneously suppose; but a solemn pledge, and formal assurance on the part of God that He has forgiven all our transgressions; that through faith in Jesus, and a repentance that will lead to a reformation of life,—by virtue of what Christ has done for us, and our acceptance of the same upon the

Heaven-ordained terms, we are, in the act of immersion, publicly declared forgiven. "He that believeth and is immersed shall be saved," says Jesus (Mark 16:16). "Arise, and be immersed, and wash away thy sins" (Acts 22:16). "Except a man be born of water" (immersed) "and of the Spirit, he cannot enter into the Kingdom of God" (John 3:5).

Immersion is an ordinance of wonderful meaning and of the most solemn import. It is the Gospel in one act, so to speak. It is monumental and commemorative.

It emphasizes man's redemption in that it reminds us of the death, burial and resurrection of Jesus for our redemption.

The man dies to his sins, he is buried in the emblematic grave, he is raised up to a new life.

It speaks to us of our death, and of the death of Christ. It reminds us of the resurrection of the Son of God, and of our resurrection.

What impropriety, not to say, what an abomination, to substitute sprinkling; an act as much unlike the divinely-appointed act as the ingenuity of the Mother of Harlots could invent. A contrivance of the devil, whereby the memory of the death and resurrection of Jesus might be blotted out.

That immersion as taught and practiced by the Apostles is for remission of sins, could not possibly be more plainly taught. When Peter

on Pentecost had three thousand penitent inquirers before him, pierced to their hearts with a sense of their guilt, and crying out, "Men and brethren, what must we do to be saved?" they were plainly told by an inspired man, that, notwithstanding they now believed and repented, they must *reform and be immersed for the remission of sins.*"

Faith never made a man a citizen of the Kingdom of Heaven; though it is absolutely necessary to that end. The scripture affirms that we are justified, or saved by faith, "because faith is the principle of action, and, as such, the cause of those acts by which such blessings are enjoyed. But the principle without the action amounts to nothing. It is only by the acts which faith prompts us to perform that it becomes the instrument of the many blessings ascribed to it in the scriptures.

Faith is the principle of action; the act is the development of the principle.

It is not faith, but the acts resulting from, or growing out of faith, that changes our state, and puts us where God has promised to meet us and pardon us.

Immersion is an act of faith to be performed, not because we believe in the water, but because we believe in Jesus who commands us to be immersed. The immersion of a penitent believer is the consummation of his part of the work, which, according to the divine arrange-

ment, makes him a citizen of the Kingdom of God's dear Son. He is now adopted into the family of God, is pardoned of all past sins, not a sin stands marked against him, and now he starts out in this new life, under a new King, and a new law, to develop such a character as will in the end commend him to the favor of God.

Heaven is a prepared place for a prepared people. When one believes with all his heart that Jesus is the Christ, the Son of the living God, repents of his sins, confesses his faith in the Lord Jesus, and in the name of Jesus Christ is immersed for the remission of his sins, he must at this point begin that preparation work so necessary to fit him for the everlasting Kingdom of our Lord and Saviour Jesus Christ. If he shall not begin this preparation, and continue therein, better that he had never begun.

That immersion, with its scriptural antecedents, is for the remission or pardon of sins, is as clearly set forth in the Apostolic teaching as any command in sacred writ.

God's law of pardon, most graciously extended to the sinner, is, *Faith* in Him who died to redeem us, a *Repentance* that will lead to a reformation of life, and *Immersion* into the name of Jesus Christ. God says if we will do these things He will forgive us. By this law then, God has bound Himself. Some men be-

come wise above that which is written, and they say, God will forgive, though you may do something different from what is commanded, provided you are honest in your belief. If this is what God proposes to do, it is passing strange that He did not sum it all up in one word, "be honest, and I will forgive you."

God had a law of pardon for the Patriarchal age, and one for the Jewish age, and now He has one for the Christian age, which began on the first Pentecost after Jesus arose from the dead.

In time past God required the Jew to offer a certain kind of a sacrifice; it was to be offered at a certain place, and at a specified time.

These items were clearly pointed out in the law, and God told them if they would comply with His wishes He would forgive them.

When God said, "offer a lamb without blemish," could the Jew have been honest in offering a lamb that was lame? When God said, "bring two turtle doves, or two young pigeons," would it have been an honest act of worship for a man to have brought *one* turtle dove and *one* pigeon?" Is it honest to do something that God never commanded and then claim the promise?

This is precisely what the man does who has a little water sprinkled on him, and claims he has obeyed the divine requirement.

He has obeyed a human law. And is God bound by man's law? Has God promised to forgive the sins of any if they will obey the Pope, or Calvin, or Wesley, or Campbell? If God is bound to respect man's acts simply because they are honest, and forgive his sins, then every honest religious act that man does is a law of pardon to that man, and God's law of pardon is supplanted by a thousand and one whims and inventions of men. A law giver who does not respect and enforce his own law, soon loses the respect of his subjects. Convince me that Jesus does not mean just what he says, when He affirms that "he that believeth and is immersed shall be saved," and I will be convinced that He was only a man, and hence a deceiver.

The design of *every divine requirement* is the remission of sins. In this, immersion is not peculiar.

Jesus says, "If you die in your sins where I am you cannot come."

Obedience to God's law of pardon is rendered that our sins may be forgiven.

As it is so important that we obey God's law of pardon, is it not reasonable to suppose, in truth, are we not driven to the conclusion, that God would frame His law of pardon so that its requirements would fall within the range of the comprehension of the unlearned? That such is a fact the thoughtful cannot deny. The

law of God that is addressed to the sinner needs no explanation. To say that it does, is to say that God has jeopardized our salvation by leaving us in the hands of fallible men.

The Apostles were inspired that they might, with unerring precision and simplicity, proclaim to the world God's plan of saving sinners through Jesus the Christ.

The *Acts of Apostles* contains a record of this inspired and infallible preaching, and Peter, in the first sermon, told the people who believed in Jesus, to repent and be immersed for the remission of sins.

We read of no explanation being given. None was needed. The Apostles made it so plain that all could understand the first time they heard the Gospel preached. No explanation is needed now. If one will free his mind from all erroneous teaching, and go to the New Testament, resolved to do just what it says, he will never make a mistake in regard to a single duty required of the sinner. Neither will he make a mistake in reference to the design.

I will close the chapter by giving a few pointed quotations on this subject. The framers of the Westminster Confession of Faith under question 165, "*What is baptism?*" quotes John 3:5 and Titus 3:5, to prove that immersion is a washing with water and a "*sign of remission of sins.*"

From the Constitution of the Presbyterian Church, published in 1821, pp. 144 and 145 we read:

"CHAP. XXVIII.—*Of Baptism.*—Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life; which sacrament is by Christ's own appointment, to be continued in His Church until the end of the world."

The Associated Baptists have copied the Presbyterians very closely:

XXII.—*Baptism.*—Baptism is an ordinance of the New Testament' ordained by Jesus Christ, to be unto the party baptized a sign of his fellowship with him in his death and resurrection; of his being engrafted into him; of remissions of sins; and of his giving up unto God, through Jesus Christ, to live and walk in newness of life."

Here is a little more good Calvinistic authority:

Timothy Dwight, president of Yale College, says:

"To be born of water here means baptism, and in my view of it, it is as necessary to our admission into the visible Church, as to be born of the Spirit is to our admission into the invisible kingdom." And again, "It is to be observed that he who understands the authority of this institution, and refuses to obey it, will never enter into either the visible or the invisible kingdom."

Dr. Albert Barnes, so justly renowned in this country for his learning and candor, in his comments on Acts 2:38, says:

"*For the remission of sins.* Not merely of the sin of crucifying the Messiah, but of all sins. There is nothing in baptism itself that can wash away sin. That can only be done by the pardoning mercy of God through the atonement of

Christ. But baptism is expressive of a willingness to be pardoned in that way, and is a solemn declaration of our conviction that there is no other way of remission. He who comes to be baptized, comes with a *professed* conviction that he is a sinner: that there is no other way of mercy but in the gospel: and with a professed willingness to comply with the terms of salvation and to receive it as it is offered through Jesus Christ."

In August, 1870, J. B. Briney, of Kentucky, wrote to Dr. Barnes, asking for his mature reflections and scholarly criticism respecting Acts 2:38, etc. I quote the answer, which sufficiently explains:

"PHILADELPHIA, Aug. 18, 1870.

"REV. J. B. BRINEY:

"*My Dear Sir:*—I received your favor this morning. My knowledge of Greek is very imperfect, and no great value should be attached to my opinion on a question of Greek criticism. But it seems to me the word *eis*, in the passage referred to (Acts 2:38) relates to the entire previous sentence, 'Repent and be baptized every one of you, in the name of Jesus Christ'—*eis—unto, or in order to, or with reference to—the remission of sins*, etc. That is, the repentance and baptism *both* have reference to the remission of sins; or the entire *process, so to speak*, in the divine arrangement for the remission of sins, embraces this, or this is the *complete* process appointed by God *in connection* with the pardon of sin. Whether a man can be saved *without* baptism is a question not connected with the exegesis of this passage; but the design of Peter, as I understand it, is to state what *is* the *complete* divine arrangement in order to the forgiveness of sins. (Comp Mark 16:16.)

"I regret that I have not a copy of the Syriac Bible to answer your other question. I sold my library, and of the few books that I have, I have no Syriac books among them.

"I am very truly yours,

"ALBERT BARNES."

Dr. Hackett, one of America's most honored scholars, and one of the most eminent commentators among the Baptists, says of Acts 2:38:

"*For the remission of sin*, we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptized. It enforces the entire exhortation, not one part of it to the exclusion of the other."

Dr. Philip Schaff, in his History of the Christian Church, p. 61, speaking of Peter and Pentecost, says:

"He at the same time called upon his hearers to repent and be baptized in the name of Jesus, as the founder and head of the heavenly kingdom, that even they, though they had crucified the Lord of Glory, might receive forgiveness of sins and the gift of the Holy Ghost, whose wonderful workings they saw in the Disciples."

Central Christian Advocate (Methodist):

"*Repent.*—Judgment is convinced; now change the will and life. *Be baptized*—with water, according to Mark 16:16. *Every one of you.*—Individual act. *In the name.*—'Upon the name'—upon the basis of the name as the hope of salvation. *Jesus.*—'Saviour.' *Christ.*—'Anointed.' Upon the name of 'Jesus' as the 'Christ.' *For the remission.*—'Unto'—to this end."

Morning Star (Freewill Baptist):

"'Baptism' is a word taken bodily out of the Greek and put into our language. Its original meaning is immersion. Immersion 'in the name of Jesus Christ' here means in acknowledgment of belief in Him as Jesus the Christ, the Messiah of God. They who had crucified Jesus as falsely claiming to be Christ, were now told, if they would escape from the guilt and judgment of their sin, to declare their change of mind to faith and to the acknowledgement of Him as the Messiah by receiving His baptism. Immersion 'for the remission of sins' denotes the object to be obtained by that act. Not that baptism is forgiveness, not that there is any mystical efficacy in the water, but that the act was so related to sincerity of belief in Jesus that it stood as a test of belief. No time was to intervene between repentance and baptism, for they could not be known as believers except by this act. Unnecessary delay to be baptized, after faith in Jesus is cherished, ought not to occur. The relation of a convert to the community in a Christian land, however, is not now much like that of these converts to Judaism. Experience, too, has taught the Church to be prudent in this mat-

ter; only let not custom rather than experience justify our variation from Apostolic practice. Repentance and baptism precede the gift of the Holy Spirit as the pledge of God's favor. This great gift succeeds the remission of sins."

National Baptist:

"*For the remission of sins* These words express the end and result, both of their *repentance* and *baptism*. The remission was conditioned on their repentance, with which faith was indissolubly connected, and obedience, of which baptism formed a part."

Watchman:

"It is to be observed, moreover, that repentance in Peter's exhortation is placed as an obligation prior to baptism, and thus we are taught that those, and by implication those only, in whom the change imparted by repentance is wrought, are subjects of baptism. Baptismal regeneration can hardly be interpreted out of passages that antedate baptism by a change of mind in the man himself. *For the remission of sins*, the great motive that should lead to the preceding acts."

Timothy Dwight, the greatest Rabbi of Presbyterians the New World has produced, says: Vol. 4, pp. 300, 301: "*To be born again* is precisely the same thing as to be born of water and the Spirit." "To be born of water is to be baptized." "He who understanding the nature and authority of this institution, refuses to be baptized, WILL NEVER ENTER INTO THE VISIBLE NOR INVISIBLE KINGDOM OF GOD." So affirms the president of Yale. John Wesley says: "By baptism we enter into *covenant with God*, an everlasting covenant, are admitted into the Church, made members of Christ, made the children of God. By *water* as the *means*, the water of baptism, we are regenerated or born again." (Preservative, pp. 146, 150.)

Dr. Whitby, a scholarly Presbyterian, in commenting on John 3:5, says, "that our Lord here speaks of baptismal regeneration *the whole Christian Church* from its *earliest times* has invariably taught."

We might give hundreds of references from the greatest biblical scholars of every age showing that we are not advocating a new doctrine when we contend that scriptural immersion is for the remission of sins. We are contending for what Jesus and His Apostles taught and what nine-tenths of all Christendom have always believed, and what the ripest scholarship of every age of the Church has ever held.

It so happens that we find ourselves surrounded by a great cloud of illustrious witnesses in whose company we feel perfectly at home.

The reason these great men all affirm the same doctrine is because they have all studied the same book, and the proper use of a reasonable amount of common sense has enabled them to clearly understand the teachings of the Holy Spirit on this subject.

The sum of the whole matter is, *the immersion of a penitent believer in water, in the name of the Father, Son and Holy Spirit is for the remission of past sins.* No person can come to any other conclusion from anything that is taught in the New Testament, for the simple

reason that it teaches but one thing concerning any one doctrine.

"Study to show thyself approved unto God," and may God add His blessing.

CHAPTER XVI.

THE EXCEEDING SINFULNESS OF THE CONTROVERSY.

EVER since the fall of man there has been a controversy between Truth and Falsehood, Light and Darkness, Good and Evil, and it has been a "sinful controversy."

In every contest both the disputants may be wrong; one of them may be right, but both cannot be.

There is error on one side or the other of every debate. The affirmative and the negative may be equally honest, still error lies at one door or the other. And more or less sin is found on one side or the other of every moral question.

There is a sharp conflict to-day between right and wrong. The Kingdom of Darkness is in hostile array against the Kingdom of God's Son. The Devil had a conflict with Jesus in the Wilderness, and the battle is still on. The controversy was as sinful as the Devil himself. Was Jesus at fault? The conflict deepened and multiplied until Jesus and multitudes of His followers were put to death. Was Jesus and His Disciples the transgressors?

And must Jesus and His Apostles cease

preaching the truth, lest there arise a controversy, and somebody become offended?

Had this course been pursued all Heaven-born truth would have died with the first generation.

Jesus proved to be the greatest disturber that the world has ever seen.

He says, "I came not to send peace on earth, but a sword," yet He was without sin. To disturb a man with the truth is no sin. In fact, it would be a sin not to so disturb the man.

Preach against intemperance, and at once some one will oppose you. Declaim against gambling, and some thief will assail you. Cry out in unmistaken terms in favor of the Gospel of Christ, and some infidel will laugh you to scorn. What will you do. Let the intemperate, gambling, Christ-hating people take the world, for the sake of having peace with them; or will you, like a brave man, take up the banner of truth, of purity, of God, and float it high over every opposing power? Who is responsible for the controversy, the one on the right side, or the one on the wrong side? Evidently the one who is wrong. Especially is this true, when he admits that his opponent is right, but continues on in his own way.

Doubtless some of my readers never thought of the exceeding sinfulness of the controversy over baptism. That it is a wicked discussion, no thoughtful Bible student can doubt for one

moment. "Why, then," says one, "did you write this book?" "Are you not afraid of receiving just condemnation?' No more than you are for contending that truth is better than falsehood. I write the book, that the reader may see on which side the truth lies, and where sin attaches. If you have been an attentive reader of the preceding chapters of this work, you have learned that those who oppose immersion, admit that Jesus taught it, and was himself immersed.

You have learned that the scholars the lexicons, the commentaries and the encyclopedias without an honorable exception, say that the Greek word *baptizo* means immerse, and that it is certain that immersion was practiced by the primitive Church.

This is a clear admission that the immersionist is right. Why not then accept and practice what they admit to be scriptural, and end this vexed controversy that has disturbed the peace of God's people for two hundred and fifty years, and unsettled the minds of many thousands of good people.

Is it fair or reasonable to ask the one to surrender that you admit is right?

The man who has truth on his side is commanded of God to cry aloud. Let him obey, and God will care for the results.

Many have said, "Yes, I believe immersion is Apostolic, and that it was practiced by the

primitive Church, but I think something else will do." Well, what else? "I think sprinkling is just as good." Show it to us in "The Book" and we will surrender at once.

Besides, what right have you to "think" a divine command out of existence, and "think" something in its place that God never commanded?

This is presuming to change the Word of God, which is the Law of God. And is the Law of the Lord a play-thing that we can bandy back and forth as we would a toy? This trifling with God's word, and making it mean anything to suit the whims, and caprices of men, has driven thousands of good people into infidelity, and made multitudes of people indifferent to all Church work.

When such a brain as that of President Lincoln, or of Gen. Wallace, author of *Ben Hur*, becomes puzzled over the sinful theological disputes, and stand aloof from the Church, it is high time that some one upon the watch-tower sound a note of alarm.

During the war of '61 Mr. Lincoln said in his inaugural: "Intelligence, patriotism, Christianity and a firm reliance on Him who has never yet forsaken this favored land, are still competent to adjust in the best way all our present difficulty."

This tells of the faith of this great man. But why did he not identify himself with the Church? Let him tell:

"The conversation turned upon religious subjects, and Mr. Lincoln made this impressive remark: 'I have never united myself to any church, because I have found *difficulty* in giving my assent, without mental reservation, to the *long complicated statements* of Christian doctrine which characterize their Articles of Belief and Confessions of Faith. When any church will inscribe over its altar, as its *sole qualification* for membership, the Saviour's condensed statement of the substance of both Law and Gospel, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself,' that church *will I join* with all my heart and all my soul."

The mind of this peer among men could be content with the simple statements of Jesus, and become disgusted with 'long complicated statements' found in man-made creeds and confessions of faith. Mr. Wallace wrestled with the same difficulty. He said:

"There are only two articles to my creed, and Jesus states them: 'Ye believe in God, believe also in me.' I believe in God, and Jesus as the Son of God, the revealer of the Father. I can accept no creed or church with more articles of faith than this. The church,

baptism, the Lord's Supper, and all these things are proper and right, and may and should be obeyed, not as dogmas, but as acts of loving faith in the Lord who gave them."

When great men, and profound thinkers, are perplexed over the complicated statements of Disciplines and Confessions of Faith, is it any wonder that the masses become bewildered, lose their bearings, and drift into unknown seas?

Suppose all of the Church people would speak where the Bible speaks, and remain silent where the Bible is silent. Could there be any controversy over Bible facts, commandments or promises? None whatever. Why? Because we would all speak the same things, just as Christ, the Apostles and the primitive Church did. We would speak as the Oracles of God speak.

This would result in the unity of the people of God, and this in the conversion of the world. Jesus prayed for the unity of His people; that the world might believe in Him (John 17:21). The subject, then, presents itself to us as follows, viz.:

A united Church, a saved world; a divided Church, a lost world. Let us illustrate on a small scale.

I am told that in this town there are sixteen saloons. We have eleven churches. If these churches were united, and working in har-

mony, as the Holy Spirit directs, the saloons would not exist a single day after the expiration of their permits.

The saloon is the deadly enemy of the Church, and the members of Church are to blame for its existence. This is a burning shame, without excuse, and without a parallel. Unite the people of God and the saloon must die. It lives, then, by permission of the Church people. Four churches in one ward, and at an important election only two votes cast for prohibition.

Just two more votes and Satan would have had it solid. If this is not enough to disgust thinking men, and cause the Church, as they see it, to become a stench in their nostrils, pray tell me what is. Go to almost any city, town or hamlet in this or any other Christian land, unite the people of God upon the Bible alone, begin a crusade against sin with God's word to guide in all the work, and iniquity will pale before the blinding light of the Star of Bethlehem, sinners will be converted, and the Lord will add the saved to the Church by hundreds and by thousands. The people who profess to be Christians and the well-disposed, law and order people who will work with us for the accomplishment of a moral revolution, hold the balance of power. Why, then, do we not drive out the Canaanites and possess the land?

The answer is easy. The people of God, so called, are divided among themselves, and instead of working as one man for the accomplishment of great ends, they are toiling, night and day, to build up their own little sectarian party, upon some doctrine, theory or opinion that is not so much as mentioned in the Word of God.

The world sees this, and sensible men become, and are now, thoroughly disgusted with this "sinful controversy" that divides the people. Many good men are now practically saying to the religious teachers of to-day, "settle your disputes among yourselves, and then we will listen to you; divided as you are, and contending over things about which the Bible says not a word, we have no time nor patience to hear you."

Is it any wonder that we have empty pews, and poverty-stricken church treasuries, and men and women on the broad road to hell?

Stop preaching to the sinner *out* of the Church, and turn your theological guns upon the sinners *in* the Church, and stop not until we have a converted Church, and then, and not till then, may we look for a converted world. Look at the Heathen and then measure the enormity of the sin that hangs over the people of the divided Church. What do you think of the controversy as we hold it up before the Pagan world? Three or four different

kinds of preachers in one heathen town. A bright and educated heathen approaches them to receive information, and asks, "Mr. A, what do you believe?" "I believe and teach that all men will be saved." "Mr. B, what do you believe?" "I believe and teach that a part of the human family will be eternally lost." "Mr. C, and what do you believe?" "Well, sir, I believe and teach that a part of the human family was foreordained from the foundation of the world to everlasting condemnation, and that the number is so definitely fixed that it cannot be increased or diminished." "Mr. D, please, sir, can't you agree with these brethren of yours, as you both read your lessons from the same book?" "I believe and teach that a God who could decree a man's condemnation before he has done any good or evil, is beneath the notice of an intelligent being."

A thousand and one other contradictions might be presented. Will the Heathen ever comprehend such a medley of contradictions? Impossible! As they have remarked, they will remark again, and it comes with mighty and convincing power, "You men had better go home and study your God until you understand Him alike, before you come here to teach us a better way."

As we study this question the magnitude of the sin looms up before us like the Alps.

Perhaps it is not generally known that when Mohammed began his work, it was not a new or hostile religion; it was as Mohammed declared, "the old religion of Abraham, preached to the ignorant and idolatrous tribes of Arabia." Arabia was full of Jews and Christians seven hundred years before the time of Mohammed.

The historian Philostorgius tells us "that in 342 A. D. an Italian bishop, Theophilus, was sent by the emperor Constantius to the King of Yemen, and was allowed to build three Christian churches on the Persian Gulf. The same writer speaks of the city of Najran in Yemen as the seat of a Christian bishop, and affirms that some important tribes had been converted there to Christianity. Mohammed's instructors were Christians and are said to have read to him both the Old and New Testament. The Prophet's favorite wife and her near relatives were well acquainted with Christian doctrines.

There can be no doubt that Mohammed was acquainted with Christianity. In the *Nineteenth Century* for February, 1894, appears an article on *Mohammedanism and Christianity* by F. Max Muller, in which he says, speaking of Mohammed, "he spoke of the Old and New Testament as the Word of God, and he spoke of Jesus in even higher terms than Abraham. All he wished to do, at first, was to explain much of what was hidden in the Book, and to remove the false opinions entertained of Christ." Rev.

Marcus Dodds declares that if Mohammed had known the true character of Christ, Christianity would have had one more reformer.

Why was Mohammed not a Christian? Let Muller answer: "Unfortunately the form in which Christianity reached him was most corrupt, and offended him by the perverted doctrine of the Trinity. It was the false doctrine of the Trinity, as taught at the time, by certain Christian sects with whom Mohammed had to deal, that most strongly repelled him from Christianity."

In 325 A. D. Constantine called a council of three hundred and eighteen Bishops to settle the controversy between Alexander and Arius over the doctrine of the Trinity. The result was, a creed was made, and the Church was divided. Was it a "sinful controversy," seeing the doctrine is not so much as mentioned in the Bible?"

We have nothing in this world with which to measure the enormity, and the far reaching consequences of this sin.

Mohammed was driven to reject Christianity, and who can estimate the loss sustained to Christianity in alienating the powerful support of Mohammed from the Church of Christ?

He was turned away from the true faith by a wicked controversy over an untaught question.

The loss is irreparable. The evil consequences are immeasureable, since the work is still going on.

Had it not been for the pernicious doctrines of the Trinity, the two religions, Islam and Christianity, doubtless would have been one. Mohammedanism, with all its corruptions and dark crimes, is the legitimate work of sectarianism, which is the work of Satan.

A wicked controversy, over the same subject, is still being waged. The Trinitarian party on the one side, and the Unitarian party on the other, and the Bible entirely out of the question, for it recognizes neither of them. Political partyism in its evil tendencies, is second only to religious partyism. The latter binds men to "their church" rather than to Christ; the former binds so many professed Christians to their dear party, that the American Saloon is elevated to place and power, and enough sanctified votes are cast along with the refuse and rif-raf, to elect the man who furnished the most drinks.

Blot out the "sinful controversy," and unite the people of God upon one common foundation, *The Word of God*, and these things cannot exist. All this can be done without the sacrifice of a single righteous principle.

Then what an ungodly strife! What an unholy warfare! How fearful the consequences, the contemplation of which should cause every true Christian to tremble with fear, lest the day of God's slumbering vengeance speedily come.

If this "sinful controversy" was not up, it would be little trouble to keep objections down.

The denominational world needs to be taught that denominationalism is the strongest hold the Devil ever had. He must be driven out of this strong citadel, or the world is lost. How can this be done? Oh! that I were inspired that I might answer this question in the burning words of the Holy Spirit. Have we a divine example? Let us see. When Jesus came to the world He began His work with the best people in the world. He sent His Apostles to the best people, the Jews. The seventy evangelists were sent to the same people. On the day of Pentecost the Apostles opened the Kingdom to the best people. Special messengers were sent to the best people, Saul, Cornelius, Lydia and many honorable women, Crispus and many others. Why was this course pursued, since all were out of Christ, and hence unsaved? The best people were the more easily reached, and when converted to the Lord, they were the best helpers in reaching others. Brethren, hear me! Our work of to-day is to follow these divine examples, and preach to the best people; convince them that there is common ground where we can all stand without the compromise of a single principle. Teach them that denominationalism should be forever buried for the sake of the unity of the people of God and the conversion of the world.

Remember, dear reader, that according to the Saviour's prayer in John 17, the world will not be converted while the Church is divided.

Then if these various religious bodies are honest in their efforts to convert the world, and believe that Jesus told the truth, they must cease contending with each other, and contend for the "common faith," or they stand forever self-condemned. A body of people scattered up and down the earth, claiming to be the Church and Christ, such as is presented to us in the New Testament, yet divided into about 1,100 different and distinct bodies, teaching and practicing doctrines and customs as unlike each other as day is unlike night, is the most contradictory and disgusting spectacle that men are called upon to contemplate.

The enormity of the sin is magnified beyond comprehension when we remember that the Devil is the author of the controversy.

He made the attack upon our Saviour immediately after His immersion, but to no purpose. Enraged over his defeat he planned a second attack, and pressed his cause with such energy that Jesus was put to death in the most cruel manner.

Doubtless the demons under the dominion of Satan held high carnival over what they believed to be a victory. But on the morning of the third day Jesus arose, a mighty conquorer

over death, hell and the grave, and gave to the world the crowning proof of His divinity.

The Devil is put to flight the second time. A brief rest, and he marshals his hosts for a third attack.

This time he seeks to destroy the "Kingdom of God's dear Son" by persecuting the Disciples, and during the Dark Ages, which lasted for 1,260 years, more than 60,000,000 Christians were put to death for their faith.

But the "blood of the martyrs was the seed of the Church," for they were scattered abroad by the persecution, and "went everywhere preaching the word."

The very means used by Satan to crush out the influence of Jesus, was made the instrument of extending it to all parts of the Roman Empire, and Satan suffers a third defeat. Driven to desperation over his repeated failures, a fourth attack was wisely and systematically planned. This time the tactics was to divide the Church into warring and contending parties and thus prevent the world from believing in Jesus. This wicked, persistent, and skillfully planned conflict is still going on, and sectarianism is unwittingly furnishing the Devil with ammunition to carry on the war. How long, oh Lord, will the conflict last?

How long ere thy people will rally around the one banner of Prince Immanuel, and end this wicked controversy by obliterating all

denominational lines, and as one people, laboring for one chief end, viz., the conversion of the world, and the glory of God, triumph over Satan most gloriously, and hasten the ushering in of a better day?

By the unholy strife now going on the Church of Christ is robbed of her power to accomplish her mission. The shameful controversy over questions on which the Bible is silent, is heard on every hand, and many, heart-sick and confounded, have turned wearily away from seeking after God, and have gone down to the grave without hope and without God in the world.

This is victory for Satan.

The blame rests somewhere. The blood of thousands cry out from dark and hopeless graves against such a glaring contradiction. The voice of Jesus is heard above the noise of conflict, "I pray that they all may be one." Shall this prayer be answered? How soon? The Holy Spirit speaks: "Let there be no divisions among you, but be perfectly joined together in one heart and one mind." Consummation devoutly to be prayed for!

Blessed thought!

Oh Lord, quicken Thy people to a realization of the fearful responsibilities that rest upon them.

Open their eyes to see the mildew and blight that has fallen upon the Church because of her

divided ranks, and to behold the black flag of Satan's Kingdom waving in triumph over the waste places in Zion.

Move thy people to comprehend the awful fact that their present sickly condition, brought on by their own sin, makes them responsible for much of the sin and iniquity of to-day, and for the cold indifference to the Lord's cause that is everywhere seen.

Oh, God! command thy people to face the enemy and let them gaze upon the Mother of Harlots and her allies, viz., the Rum power, the Saloon element and the Gambling Hell, all marching under the same banner that she carried in the days of the Inquisition, and cause them to realize that the purpose in the mind of Satan is VICTORY OVER JESUS CHRIST AND HIS CHURCH.

Aid Thy people to see the power of this combination, and its entire fitness for the work in hand, and to see the weakness of the cause of Christ because of the wicked controversy brought on by denominationalism.

Remove indifference, and quicken Thy people,—Thy professed followers,—that they may see the "sinfulness of the controversy" that renders God's people powerless to do the great good that lies before them.

Powerless to stamp out the popular sins of the day.

Powerless to convert the world because a larger part of the Church needs converting.

How long, oh Lord! how long will these things be?

Until Thy people repent in sack-cloth and ashes. Until they, by a united effort, restore the Primitive Church in its purity and power. Then will the kingdoms of this world become the kingdoms of our Lord and of His Christ.

"How blest and how joyous will be the glad day,
When heart beats to heart in the work of the Lord;
When Christians united shall swell the glad lay,
Divisions all ended, triumphant His word."

END.

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